

A Guide to Vedic/Hindu Astrology

Astrology of the Seers



David Frawley

THE ASTROLOGY OF SEERS

A COMPREHENSIVE GUIDE
TO VEDIC ASTROLOGY

By David Frawley

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Indological Truths

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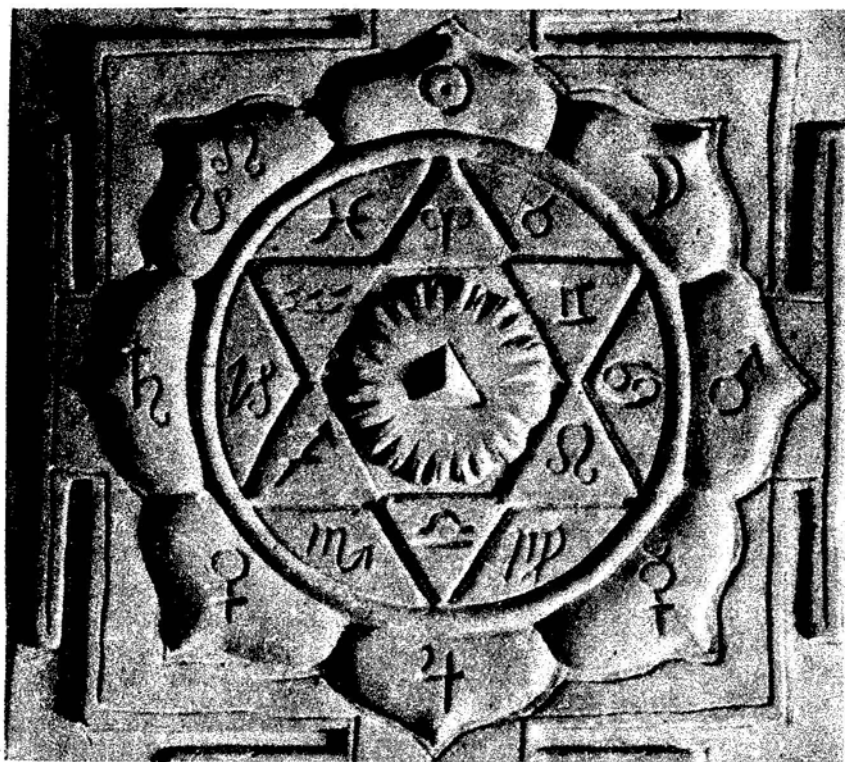
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**SURYA YANTRA**

FOREWORD

By Ingrid Naiman

It was with great joy that I accepted the invitation to write this foreword for *The Astrology of The Seers* by my respected colleague and valued friend, Dr. David Frawley. Dr. Frawley is a Pundit with a special talent for not only returning to the source but bringing back the nectar in its pure form. In the years since our paths first crossed in this life-time, I have been gifted to imbibe many, many hours of the flood of wisdom which this exceptional young scholar of ancient Eastern teachings has brought back to share with us. Dr. Frawley and I have often discussed Vedic knowledge, hymns to the Gods, healing, herbology and astrology. He is in his own right a poet, doctor, and wise counselor whose advice is not only entirely spiritual but also practical as well. With others, one might expect the reverse: an occasional insight into destiny, karma, or divine harmony, but with Dr. Frawley, his normal focus is heavenly.

Idea, in the highest sense is always not only simply clear but whole. It is also inspired and inspiring, holy, and complete. At the *Source*, there is integrity and the realization that there is a deep logic to the Ways of the Universe and a total coherence to the Divine Idea even if it becomes contorted in manifestation. It is this contortion which causes the pain, the suffering, the karma if you will, of our incarnate existences. If, however, we were to know the motivation behind the projection of thought or Divine Idea into form, we might be better able conform to it. This is the ultimate purpose of astrological study and counseling. However, it takes a special pilgrim to reach the Source and a devoted soul to sit there and return with a heart and mind full of wisdom to shower on the thirsty seekers who have yet to experience the mystery of the *Original Idea*. Dr. Frawley is just such a person. He epitomizes the ancient disciple whose heart is filled with reverence for the sages who left humanity the legacy he has sought to restore to its proper place in the modern world. In the meantime, he upholds the laws of simplicity in his personal life. The result is that he is able to fill his cup in such a way that there is a minimum of distortion and maximum of clarity in the bounty he has brought forth to share with you, the reader of this and his other writings.

In my own work, I have chosen to practice Western astrology, not out of any belief in its superiority or greater applicability to contemporary

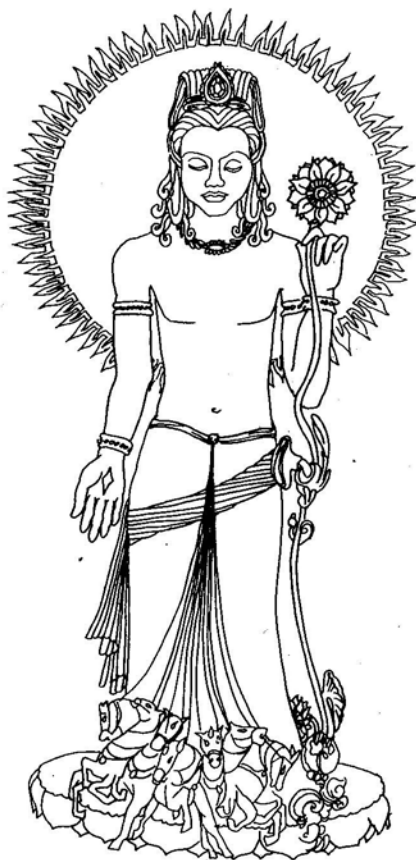
persons. Rather, it was simply a matter of chance that my entire exposure to astrology since a small child was to Western astrology. Sidereal astrology remained more or less an unknown to me until this book. It is my hope that *The Astrology of The Seers* will relieve the haze of ignorance for many other astrologers besides myself as there is a richness to the Vedic tradition which has been all but lost to the West — whose recent tendency it has been to mimic trends in psychology rather than abiding Cosmic Laws which do not submit either to fashion or human influence. This book therefore serves not simply to expose the reader to a system of astrology which, in the West, has not enjoyed the popularity it deserves but it also focuses our attention on the purity at the core of our tradition. It is this unblemished astrological knowledge that is our true heritage and which we are now at liberty to claim and cherish as our proper legacy.

The reader will quickly find that Dr. Frawley's writing is neither superficial nor convoluted. He does not conceal mysteries with allusions as do many writers. Rather, he writes in a nearly disarmingly straightforward style, which can easily be taken as matter of fact. Do not be deceived. His style is obviously the direct result of the clarity of his own understanding, but others may need to read and reread his writings before capturing the wealth that is contained in his gifts.

It is my prediction that this book will be consulted for many centuries to come, so may we welcome you to pour through its pages and savor its wisdom. Blessings to you.

Ingrid Naiman, M.D., M.A.
Santa Fe, September 1990

The Sun



“Standing on a lotus, with the lustre of a red lotus, who has two arms, with a lotus in his hand, the creator of the day, the teacher of the world, whose vehicle is a horse with seven heads, with a ruby crest jewel on his head, making the gesture that gives boons, may the Divine Sun ever grant us his grace.”

Indological Truths

PREFACE

The Astrology of the Seers is a presentation of Vedic astrology, the traditional astrology of India. This system — also called Hindu astrology or “Jyotish,” the science of light — has been used by the seers, sages and yogis of greater India since ancient times. It is aligned with both Hindu and Buddhist teachings and is an integral part of the science of Yoga and meditation.

The Astrology of the Seers endeavors to explain this system in clear and modern terms. At the same time it tries to present Vedic astrology in a new way and as relating more specifically to spiritual astrology, which is its original basis. It is an approach to astrology as a discipline of cosmic knowledge and self-knowledge; the former naturally leads to and finds its culmination in the latter.

The Astrology of the Seers attempts to give astrology a spiritual background in the classical eastern or yogic sense. This is to use it as a means for the liberation of the spirit. It is not to further encumber astrology with vague mystifications and a hypnotic occult language, nor to orient it further toward the glorification of famous personalities. It is to bring out the light of truth hidden behind the stars and their influences.

This approach acknowledges the scope of astrology as encompassing all domains of life, spiritual and mundane, but sees the development of an integral cosmic and self-awareness as its central focus and ultimate goal. As such, it endeavors to reestablish astrology as the great and profound science it once was and should again be. It is to take astrology out of the mundane world and superficial thought and back into the sanctuary of the heart. For astrology this is also a return to its origins in the vision of the seers and sages who first gave it birth. It is a return from West to East, as astrology originated from the wisdom of the astrologers and seers of the ancient orient.

The Astrology of the Seers is based upon and reflects an extensive study of the Vedas, the ancient scriptures of India, which I have been engaged in for nearly twenty years, as well as an examination of the spiritual teachings of Yoga. This study includes Ayurveda, the traditional medical system of India, as in my books *Ayurvedic Healing* and *The Yoga of Herbs*. I have tried to outline the basic system of Vedic Science in *From the River of Heaven: Hindu and Vedic Knowledge For the Modern Age*.

It is not the purpose here to simply propagate Vedic astrology in the West. Nor is it to say that Vedic astrology as it is practiced in India today is the ideal to be emulated throughout the world. Vedic astrology also needs to be modernized, readapted and, above all, brought back into a more spiritual focus. We need not scale it down according to the materialistic bias of the modern mind, yet we do need to put it in a clear and understandable language for the global consciousness emerging today. It is the same project that is necessary for astrology as a whole.

Nor do we mean to say that books on Vedic astrology, such as we find in India today, can be used by us in the West as they are. Though the ideas and basic principles may be right, their language can be rigid, stereotyped and culturally limited in the cast of the medieval mind, like Western astrological books of that era. Very few people here can understand such books, though hopefully after reading this book they may easier be able to do so. The effort here is to try to bring out the universal knowledge inherent in the Vedic system, which is relevant and useful to all. This will neither distort the true tradition, the tradition of truth, nor seal it in some inaccessible form.

The purpose of this book is not just to take us back to where astrology came from. It is not to go backward or to merely worship the past as our highest achievement. It is to return to the origin for purposes of a new birth. This is the birth of a spiritual science of astrology based on a global perspective which goes beyond the limitations of traditional cultures. We return to the beginning in order to go beyond the end. We go back to the source and center, in order to establish a new and wider periphery.

"Veda" literally means wisdom — the knowledge of truth — which is based upon direct perception. It is not theoretical knowledge but the truth that comes to the individual in the state of pure consciousness. It means universal knowledge, not the dogma or opinion of any group.

Vedic astrology has many branches and subsystems and allows for a great diversity of approaches. Vedic knowledge itself is based on the freedom and creative intelligence of the individual being. Hence, every true practitioner of it will have his or her own particular version of it. The Vedic tradition is the tradition of the creative adaptation of eternal wisdom. Those who put limits on it, reduce it to one approach only, or claim authority over it, deny its very basis. Hence, the reader is asked to examine this knowledge critically to see if it works and to apply it creatively in his or her own self-unfoldment. This is the real test of its validity.

We can no longer recognize any real divisions in humanity in terms of time, place, culture, religion, race, sex or other such superficial distinctions. These are, as one great Yogi said, as childish as classifying people according to the different types of shoes they wear. There is only one truth,

one world, and one self — without limitation. Yet this one truth is not rigid or limited, but open, creative, universal and all-encompassing. Seeing it, we realize that all truth, all religion, all art and science is ours. It belongs to us to use creatively for the development of our own deeper understanding in life. Truth is like the Sun that rises every day impartially over all, like the life-force that moves with every breath. It is to the light of truth enshrined outwardly in the Sun and inwardly within our own hearts that this book is oriented. It is therefore requested that the reader apply the knowledge given here with the same vision and creativity which inspired it.

For those with a background in Western and Tropical astrology, *The Astrology of the Seers* will be like looking at astrology anew. Just as there are different systems of medicine, so are there different systems of astrology. There is no final way of finding order and harmony in the cosmos. Those with no background in astrology need not worry; the basics of the system have been presented and no prior knowledge of astrology is required.

Some readers may find this system of astrology to be difficult and mysterious. This is no different than how such ideas as karma and rebirth or the practice of Yoga have been unusual at first to the Western mind but can be understood by it in time. It just requires a little patience and contemplation, a willingness to open up to a new way of looking at things.

Some may have heard or read a little about Hindu astrology and found it hard to understand. This again may be more of a language problem rather than this system of astrology being harder to grasp than any other. If we were trying to read the old astrological texts of Europe — equally not adapted to the modern mind or language — they would also appear strange.

Others may have heard that Hindu astrology is purely mundane, unspiritual or psychologically unsophisticated. This conception is similarly a failure to get to the essence of it. It can have much predictive accuracy on a mundane level but it can also clearly indicate our spiritual path in life and our karma as a soul. It is part of a system of spiritual knowledge, not just a materialistic or occult science. Unfortunately in the modern world, even in India, there is more interest in the mundane side of astrology than the spiritual side. Hence, the reader is asked to embark on this book as a new adventure, not to confirm our existing opinions and conclusions but to afford a new way of looking at things — perhaps a doorway into the infinite.

Much of the material for this book came from my Vedic Astrology Correspondence Course, first written in 1986. I have rewritten and expanded the course and use this book as a text for it. In the course I also go

into more detail about such factors as the Nakshatras or lunar asterisms, which are too complicated to give in the present volume.

I would like to express my appreciation to the Vedic astrologers J.N. Bhasin and B.V. Raman, whose books opened the doors of this system to me, and to Sri Yukteswar, whose *Holy Science* first revealed to me its spiritual and cosmological relevance. I give a special thanks to Ingrid Naimen, a profound western astrologer, who has supported me in my work, particularly in the astrology of healing.

David Frawley
Santa Fe, New Mexico
June 1990

PART I

THE ASTROLOGY OF THE SEERS

The Moon



“Clothed in white, white in lustre, whose ornaments are white, who has two arms, with a lotus in his hand, whose soul is immortal, who is a yogi, whose vehicle is a deer, with a pearl crest jewel on his head, making the gesture that gives boons, may the Divine Moon ever grant us his grace.”

Indological Truths

TOWARDS A NEW VISION OF ASTROLOGY

THE ORIGINAL SCIENCE

Astrology is without doubt the original science, the oldest of the systems of knowledge devised by human beings. It was the most important of the sciences of human culture until the advent of modern science. Astrology was the basis for the first cosmologies, through which the ancients comprehended the structure and movement of the universe. It was the science of fate or destiny, used for understanding events on earth, which were seen as originating in the heavens. Astrology was not only the foremost of the outer sciences which deal with the nature of the physical universe, it was one of the most important of the inner or spiritual sciences which deal with the mind and soul.

Astrology shows the cosmic source and background for the working of forces in any field of endeavor. In this way astrological knowledge accompanied or preceded that of the other sciences. (As it shows the basic language of cosmic energy, it can be used to help understand all spheres of life.) For example, ancient systems of medicine, like Ayurveda in India or ancient Greek medicine, considered astrological influences. The practice of Yoga is based upon balancing the solar and lunar forces within the body.

All the religious and spiritual cultures of antiquity (the great majority of human cultures, those of Egypt, Babylonia, India, China and Mexico, were founded on the cornerstone of astrology. All their other sciences and their social systems derived from it.) Astrology was the original physical, psychological and healing science. The astrology of a culture, therefore, is a good key to its development.

Without astrology, that is, without understanding the significance of the movements of the heavens relative to our lives, there can be no true or integral science. Our connection with the universe is not grasped and it will not be possible to either ward off the negative effects of cosmic forces or to draw in those which are benefic. (Our relationship with the stars mirrors our relationship with the cosmos, with our psyche and with our inner self.) Hence, we could say that where astrology does not flourish,

the culture must be lacking in higher knowledge or in any real communication with the universe itself.

In this regard our culture is deficient. (Though our astronomical knowledge is intricate and extensive — more than that of any previous civilization — without astrology it is like a body without a soul. We have turned the sacred powers of the cosmos into mere numbers) and chemical reactions. (Such an attitude does not show any real sensitivity to life. It is like reducing a human being to measurements of height and weight) or like looking at a great painting according to the chemistry of its pigments. Through this view alone, we are not able to understand who we really are or what the world is in truth. We are proud of our science for the energy it has provided for us, and certainly it can be useful, but what has it really done for our sensitivity to the Divine presence in all things? To what extent has it given us a consciousness not limited by time, space, numbers or appearances? In this respect, the ancients and their sciences, like astrology, were ahead of us, and we must return to their approach to really go forward in our development. (Today we do not even regard astrology as a science because it is not purely materialistic in its orientation. It sees the spirit in things, not just the form. Yet if the universe has a dimension of consciousness, as many physicists are beginning to suspect, then science must recognize the spirit. Then astrology must be acknowledged as one of the legitimate sciences of consciousness) — and without consciousness who could really speak of science or truth anyway?

For a new spiritual age to dawn for mankind, it is essential to bring astrology back into the mainstream of human knowledge. There can be no higher age for humanity if we do not connect with our greater cosmic being through the stars. This requires applying astrology on a deeper level than it is usually practiced and understood. Our rejection of astrology has caused astrology to become superficial. It has not been given the attention and examination it requires. The endeavor to renovate astrology is one of the most important of our time, should we have enough awareness to be ready for it. I hope that individuals of both intellect and intuition, are called to this task, for such work requires both.

While the spiritual use of astrology all but perished in the West, it continued in the East. Yet this was not in the mainstream of eastern cultures, where astrology often degenerated into fortune telling, but among yogis and sages secluded from the world. It is their wisdom that we seek again here.

THE SCIENCE OF TIME

The Vedic Hymn To Time

(Atharva Veda XIX.23.1-4)

Time is a horse that moves with seven rays, with a thousand eyes, undecaying, who projects a manifold seed. Him the seers mount, illumined in mind. His wheels are all the worlds.

Time moves seven wheels. He has seven mouths, whose center is immortal and undecaying. He anoints himself with all these worlds. He moves as the first of the Gods.

A full vessel is set in time. May we who live see his manifold forms. He faces all the worlds, who, the seers say, is Time in the supreme void.

He gathered all the worlds together. He encompasses all the universe. As their father, he became their son, apart from whom there is no other light.

Time is the original power that rules the universe, for all things originate through time. The world is time, and in each second is the creation and destruction of the entire universe. The laws of time are the basic laws that structure all things. Hence, to be in awe of time is no mere superstition. We all wonder at birth and fear death. This too is a kind of reverence for, or worship of time. We all value and count our moments. We all want to live forever. Time is the field in which we live. In the rhythm of time is the basis of all our activities.

{ Time is the great God who rules the cosmos. Great Time, Mahakala, is the great God, Mahadeva — Shiva, the transcendent Lord. The force of time, Mahakali, is the great Goddess, Mahadeva — his consort, Mahashakti, the supreme Power.

Time is the Divine breath that creates, sustains and destroys the cosmic life and form. Time is the dance of the great God, and it projects the beauty and the terror of the great Goddess.

In ancient cultures the Gods are personifications of time. The Gods of time are the Sun, the Moon and the planets which are the channels that direct the energy of time through this solar system. The Gods of the planets and those of time are the same. The planets reflect the powers of the cosmic intelligence that rules all things through the movement of time.

{ According to modern science, time is not a mere empty continuum or abstract concept; it is a force field, a dimension which possesses a certain texture. This texture is determined by the gravity of the objects within it, which, foremost for us, are the Sun and its planets. The planets have large

magnetic as well as gravitational fields. What we call the planets are no more than points of light in a vast energy network, connected intricately by subtle lines of force, linking the entire solar system into a single organism. Though the planets may appear like small points of light in the distance, their energy fields are present on Earth, and they are responsible for many of the formations of the Earth life and of our own bodies and minds.

According to the ancients, time is a movement which possesses a certain rhythm. It is not an abstract vacuum as with Newton. It is the river of life that flows according to the music of the spheres. Time projects the plan of manifestation which externalizes as space. Time gives birth to, sustains and destroys all things, which are just but waves in its flow, as it overflows eternity.

The planets in their movement determine the energy and the quality of the different time phases in which we live. They sustain in motion the operation of forces which makes for the play of our lives. The Earth, by its movement on its axis, determines the day. The Moon, by its orbiting of the Earth, determines the month. The Sun, by the Earth's orbit around it, determines the year. The movement of Saturn determines the month of years, or 30 years. The movement of Uranus determines our basic lifetime, 84 years.

(Each planet in its orbit gathers in and gives out forces, and thereby transmits a particular wavelength of energy necessary for maintaining the order of the solar system.) The planets are perpetually flashing forth with energy in different patterns and cycles of transmission weaving the web of life and creation.

Great time cycles, world-ages of thousands of years or more, are related to special planetary conjunctions. They reflect the movements of the stars, the orbiting of the Sun around other stars, or its movement around the galactic center. There are cycles within cycles ad infinitum in the great spiral of creation. The whole of this universe is just a day in the life of the Lord of creation, who must sleep a night in the bosom of the uncreate.

Each moment of time has a certain quality to it. (There is a certain karma, a kind of destiny or synchronicity to the forces operating at any specific time period. Everything that happens at a particular moment shares the quality of the moment. Hence, in the moment of our birth can be read the quality of our life, just as the nature of a tree can be read in the seed from which it comes.)

Similarly, the moment we establish any endeavor, like the time of marriage or of starting a business venture, shows the development of energy within the life-time of that phenomenon. All the universe is

speaking to us at every moment and shows us, via the simultaneity of the events of our life with the cosmic life, the pattern of what must be. (In this regard, life is always an open book; yet we must learn to read the book for it to be of value.) The book of life is the book of time, which is the book of the stars.

(As the Lords of time, the planets are the Lords of karma or destiny. They show the cosmic energies or rays we are developing and the level on which that development is taking place. They show which forces we are susceptible to and may cause harm.) We are living in an ocean of cosmic forces and influences, transmitted to us by the planets. Lacking self-knowledge and true cosmic knowledge, we move blindly among them, perhaps not recognizing them at all; hence, we can be struck down by them. We experience such negative encounters with cosmic energies as the traumas of life: disease, conflict and death. On a collective level they occur as wars, plagues and cataclysms. Most are avoidable if our inner eye is open. (Astrology helps us open this inner vision so that we can navigate safely in the cosmic ocean of life.)

Astrology indicates more than the events of this life. The planets show past and future life conditions as well. They show the trends of all time. All time follows a similar rhythm of birth and death. There is nothing alive that has not gone through many cycles of birth and death, including the universe itself. What is born must die; what has died must be reborn. In seeing things as they are today, we are also seeing yesterday and tomorrow, the beings and worlds who have been and are to be, what we have been and what we are to be.

The planets, as the energies of time, flow into eternity. Each planet rules a ray of time, which is a ray of eternity, as each moment in time is itself a flash of eternity. (The planets not only show our bondage to time but also indicate the way of liberation from it — how we can move into the eternal.) When we become conscious of the cosmic forces working through the planets, we pass beyond their rule. We integrate their powers within ourselves. We put back together the creation within our own hearts. We reintegrate the cosmic man who is our inmost Self and soul. We gain mastery over the whole creation. (The universe becomes a tapestry of thought in which we can play rather than a net of desires in which we are caught.) The planetary rays which rule us in our ignorance are aspects of our own eternity and immortality as a soul.

In this way astrology is a symbol of spiritual development, the evolution of consciousness. We can meditate upon its forms and powers and find within them the archetypes for our own inner growth. We can use the language of astrology as a symbolic tool, even without any consideration for its calculations or particular forms. In the end we must

understand all the forces symbolized by the planets and become all beings. We should not just become attached to the pattern of our particular destiny but use it as a door to the cosmic life.

Hymn To The Planets

(By Vyasa)

- 1. I worship the Sun, who has the lustre of a red hibiscus, who has the power of perception, of great effulgence, the dispeller of darkness, who destroys all sins, the maker of the day.*
- 2. I worship the Moon, who has the color of yogurt, sea shell or snow, who arose from the ocean of milk, whom Shiva wears as a crest jewel on his head.*
- 3. I worship Mars, who is born from the womb of the Earth, who has the beautiful brilliance of lightning, the Divine youth who carries a spear in his hand.*
- 4. I worship Mercury, who is dark like the Priyangu flower, who has an unequalled form, the intelligent son of the Moon endowed with a gentle nature.*
- 5. I worship Jupiter, the teacher of the Gods and the seers, who has the lustre of gold, endowed with wisdom, the ruler of the three worlds.*
- 6. I worship Venus, who has the beautiful lustre of a snow mountain, who is the supreme teacher of the demons, who explains all the scriptures.*
- 7. I worship Saturn, who is dark blue in color, who is born before the God of death, the son of the Sun and shadow.*
- 8. I worship Rahu, who has only half a body, great in valor, who oppresses the Sun and Moon, who was born from the womb of a lion.*
- 9. I worship Ketu, whose head is the stars and planets, who has the dark lustre of a palasha flower, who is fierce and terrible in nature.*

THE PLANETS AND THE GODS

Spiritual cultures, like the cultures of the ancient world, give reverence to the planets as Gods. In this they express their reverence for the cosmos, their regard for the sacred order of existence. The ancients saw in the stars and planets the primal powers of cosmic intelligence. They

worshipped these same cosmic powers within themselves as the powers of the soul, our true nature beyond the conditioned mind. They saw the Sun rise not only in the outer world but in the inner space of the heart.)

The Gods of the ancients are not part of a naive anthropomorphic symbolism of natural forces, as we tend to view them by the bias of the modern materialistic mind. They are not products of fear, superstition or lack of scientific knowledge about the outer world. They are the expression of a cosmic intuition. They reflect a cosmic metaphor. The unconscious uses the language of symbols, which includes myth and legend. Yet this unconscious, as we know from Jungian psychology, is not merely our repressed desires or instinctual patterns; it contains hidden within itself the deeper levels of our soul and the cosmic mind. The most primary symbols, or archetypes of the psyche, are those of time, as in the riddle of the Sphinx. Our most primary issue in life is that of birth and death and the meaning of our transient existence. As our myths and symbols are naturally of time, they are of the planets. They reflect the dialogue between our soul and the cosmic energies and archetypes transmitted through the planets. The language of symbols, the language of the deeper unconscious, which also contains hidden within it our higher consciousness, is essentially the language of astrology.

The Gods are the powers of that cosmic intelligence at the heart of our own deeper consciousness. They represent its structuring influences and the workings of its laws. In the stories of the Gods — whether collective myths or those of our dreams, our own inner mythology — is the language of the stars. The stars are not only the stuff out of which our physical bodies are made, they provide the essential elements for the psyche. As such, they continue to operate within our minds and determine its workings whether we acknowledge them or not.

{ The ancients saw the universe as an organic entity. This we see in the well-known correspondence of macrocosm and microcosm: as without, so within; as above, so below. We are present in the world as an organic part of the cosmic network; the world is present within our minds as its circuitry }

Outwardly the planets represent the seven rays that determine the play of creation. These seven forces exist in nature as the elements and energies at work on all levels. They are the rhythm of time as well as the densities of matter. They form the seven levels of the cosmos, the seven planes of existence. Life is a tapestry of seven times seven. Inwardly these seven rays create the rational and emotional sides of the mind along with the five senses.

(In all ancient religions the Sun is the symbol of the One God, the Unitary cosmic intelligence, and the force of spiritual evolution behind

the workings of life and nature. The Sun is the cosmic lord and creator, the immanent Divine being, and the Divine Son who is the father of the worlds. (The Moon is the essential power of nature, the Divine field of manifestation, the matrix. She is the great mother Goddess.) The cosmic creative rays originate from the spiritual planes, and as they descend, they take upon themselves greater density and differentiation, and come more and more to clash. On all levels, it is the same basic forces in different combinations and disguises.

On a lower level, the planets represent lesser deities, the astral powers that govern, sometimes capriciously, the destinies of men. This is more the outer level of the Greek Gods. (Mars is the energy principle which, when acting on its own, creates violence and conflict.) The old myths and legends merely illustrate these cosmic energies and their inherent conflict and limitation on lower levels. The corruption of the Gods is the corruption of these forces in their outer workings. (When we are not conscious of who we really are, the fragmentation of the energies of life must occur. The chaos of our unconscious merely reflects our lack of true awareness, our bondage to self-consciousness or the ego.)

(At the next and higher level, the planets represent the Gods of the mind and intellect: the principles and ideals of art, science, and philosophy. As mere forces of the mind, they have no real power of transformation.) They disguise a more primal ignorance, for behind the workings of the mind is the same mechanism of egoism and desire — however noble the causes it aspires. The moral failure of the Greek Gods simply mirrors the spiritual failure of an intellectual culture. It shows that behind the Gods of the mind are the Gods or powers of the vital realm. The intellect refines but cannot go beyond the force of vital passions: anger, greed and fear.

(On the lowest level the planets become the demons, the Asuras or negative entities that obstruct our spiritual growth. Lucifer is traditionally the fallen star (Venus in its lower energy). These are the powers of falsehood that work through illusion, glamor, hypnosis, deception, arrogance and exploitation. They are Gods of the lower vital realm who have separated from any higher mental or spiritual connection; yet they are nothing but the higher rays inverted on a lower field of manifestation. They appeal to our inner needs but in a perverted way, causing us to seek from the outer world the fulfillment that can only come from within, from our connection with the Divine. We see, therefore, that the planets are not only the Gods who raise us up but the demons or titans who pull us down. It depends upon how we understand them and use their energy.) We, in ignorance of our cosmic Self, create the Gods and the demons. We project the Divine and cosmic power outside ourselves and become enslaved to it. The Gods and demons show the opposites in which we are trapped by

our dualistic mind. Without the awareness of our inner Self, we become the victims of the outer world and place ourselves under the bondage of its laws, which are time and duality, division and destruction.

As the powers that rule this world of ignorance, the planets are primarily demonic in their effect. (The Sanskrit word for planet, "graha," also means demon or what possesses a person. The planets weave a veil of hypnosis in which we project their energy as if it were our own.) The warring between peoples or nations merely mirrors the disharmony between planets. Disease merely reflects a susceptibility to certain negative planetary rays. In our ignorance we are controlled by the planets and fulfill their will. (We are blindly driven by the unconscious forces of nature, whose only purpose is to wake us up that we may take mastery over them and use them in a conscious way.)

For this reason the ancients looked upon the planets with fear; they were aware of the awesome, terrible and often unpredictable universe in which they lived. While we may think we are free of such feelings, whenever there is a cataclysm in life, like an earthquake or a flood, these feelings come back again. (Certain planetary combinations tend to put us under the possession of the negative side of the cosmic energies, both individually and collectively. While in our deeper Self we can control these forces, in our ego we can only be their victim.)

The planetary rays form and structure our mind, emotions and senses. They organize the systems of our physical body. Our circulation of blood, for example, mirrors the revolution of the Sun and Moon in the heavens. The intelligence of the planets functions within our own bodies and minds as the natural and organic intelligence responsible for their marvelous functioning.

On the deepest level, the Gods and the planets represent the spiritual potentials and faculties within us. The Sun is our inner Self, our Divine being. Venus is our sense of Divine love, beauty and grace (such factors will be explored under the Description of the Planets). We must raise the influences of the planets from the lower level of world manifestation, in which we live, to the higher level of self-manifestation, to which we aspire. To save ourselves, we must redeem the planets, we must reintegrate the cosmic rays. To use an ancient metaphor, enlightenment is resurrecting the Sun out of darkness. We must redeem that portion of the cosmos we are, not for our own special salvation, but to further the evolution of the entire cosmos. Yet, as One Self is all and all is One Self, there is only one continuous act of liberation which is existence itself. What is necessary is to become conscious of it. To do this is to cause the Sun of truth to arise within our hearts.

ASTROLOGY AS A SPIRITUAL SCIENCE

Astrology has been and should again be a spiritual science. (Our birth chart is, in a sense, the mirror of our soul and its orientation to our particular incarnation. In our stars we see our destiny as a soul.) We see the growth and evolution of our inner being from life to life. This does not mean that we can find truth or liberation just through reading astrological charts. It means that astrology gives us keys to the unfoldment of the spirit, as this is the essence of the cosmic life.

(The stars and planets are not just outer entities; they are alive within us as well. They exist within our own minds as our guiding lights.) Or rather, one could say that our own inner lights take shape outwardly as the stars and planets to guide the world evolution. The outer comes from the inner and not vice versa, though the outer can affect the inner. (The same rays of creation function outwardly in the heavens and inwardly in the heaven of our own higher mind.)

There is only one world, one creation, governed by a single organic law of interdependence and interpenetration. There is no ultimate real difference between the external and the internal. Each thing in nature is a symbol of some aspect of the cosmic being. This is the great beauty and wonder of life before which we all bow in awe in our deepest heart.

The stars determine our field of activity in life. They manifest the field of forces in which we work. They transmit the outer forces according to whose limits we must function. They also reflect the energies which we as souls are projecting into this life. As we are a reflection of them, so they are a reflection of us. The stars form the cosmic man and we as human beings form a solar system within ourselves.

Our own soul is a star, a sun, a point of cosmic light. Our soul, which is called "the causal being" because it is the causative power behind our life and thought, contains the power to create the entire universe. Each being is a reflection of the One Being and its imaging of itself into manifestation. There is only one act of creation, which occurs at every moment and in every perception. At all times and on all levels is the same moment of creation which creates the entire universe. It occurs between each of our thoughts, between every breath — in the silent space within our hearts where we fail to look.

In the light of our soul, through which we see, is a direct connection to the cosmic light, to the one Divine light that resides in the Sun and in all the stars. It is in the central Sun of our galaxy and in the central Sun of our universe. It is from the explosion of this central light that all life and creation ensues. That cosmic Sun dwells within us as the light of our own awareness. All the outer lights, whether a star or a spark, are

manifestations of the light of consciousness. All outer illumination mirrors the inner illumination which is to see the Self in all beings and all beings in the Self.

Astrology can be used to examine all domains of life. From it we can learn about our health, wealth, career, relationships; our body and mind, our material, mental and spiritual manifestation. It shows the entire structure of energies through which we must act. As such it is the most comprehensive science we have. Yet on its highest and proper level, astrology is part of the science of the spirit or the practice of yoga. Its purpose is to guide us beyond the net of these outer forces to their source. This source is not in the heavens, whether in this physical world, or in one more subtle. It is not some mysterious or alien force but in who we really are when our minds are pure and clear, free of the bias of thought.

(The planets show the energies in life that we need to master to calm our minds. For example, anger, a typical lower energy of the planet Mars, is the power of truth to manifest what is right and insist upon it. It appears as anger when we identify truth with some egoistic opinion or emotion. All the lower indications of the planets are higher powers struggling in limitation. They are different facets of the jewel of the enlightened mind, which require reintegration — not suppression.)

The essential principle of spiritual science is self-knowledge. As great sages, both modern and ancient, have repeatedly stated: "Self-knowledge is the basis of all knowledge." Yet self-knowledge is something more than psychological analysis. It is not the knowledge of our outer personality or conditioned self but that of our inner consciousness or unconditioned being. Analysis of memory confines us only to a superficial aspect of our being. Self-knowledge is also something more than knowledge of past lives; this is only a more extensive memory still caught in the veil of form and the limitation of time.

Self-knowledge is the knowledge of who we really are, of our true being, which is the light of awareness and not an external identity. This is the Self of which all incarnations are masks. It is found not by knowing who we were or why we became this or that; it is found by negating all identity and reintegrating all life, all the world within our own hearts. This requires seeing all lives within us. Such seeing is more than memory; it is a recognition of the Divine presence in all times and in all places. In it our continuity from life to life is experienced as but part of a network that links us to all life. In it we learn the true lesson of life's experience — the truth of unity.

Astrology, properly employed, shows us the world within us and our self within the entire world so that we might understand the unity of all creation. It gives a tool for moving our consciousness from its temporal

and physical limitations in the human brain through the rays of creation to encompass the entire universe. (It becomes a tool for meditation wherein the planets represent the qualities we must realize within ourselves. They are the portions of the Cosmic Man who we are that we must put back together in order to return to the original state of grace.)

Understanding this our consciousness can soar through the planets and the stars to the central divine Sun of Truth in the inner heart. This is not some travel to other worlds but an integration of all the rays of creation, of all the archetypal energies of the cosmos within our own minds. It is not going to other worlds, but expanding our minds to encompass all the worlds. It is a movement from the center to the center, finding that one center everywhere.

All worlds, all planets, stars, galaxies and whatever else may be beyond these is a manifestation of the seven rays of creation. These same rays of creation are the lights of our own soul. All nature is nothing but various combinations of these causal lights on different levels. Our solar system is designed to manifest these creative energies in their dual power as the Sun and Moon, and their fivefold diversification as the five major planets of Mars, Mercury, Jupiter, Venus and Saturn. Grasping the inner meaning of these forces, we can understand and transcend all time.

Each planet is a teaching and represents an integral aspect of the cosmic being in its self-manifestation. (Each planet shows us a line of approach to the cosmic being. By integrating within ourselves the energies represented by the planets, we regain our true wholeness as cosmic beings. Each planet therefore represents a door to liberation. If we do not understand or integrate the energy of a planet within us, then it will bind and lead us into sorrow and conflict.) If we take too much or too little of the energy of any planet, we will cause imbalance and disorder both in and around us, both physically and psychologically. If we take the energy of a planet divisively or superficially, it will lead us into disintegration. If we take that energy as a part of our deeper Self, it will lead us to a greater self and cosmic unfoldment.

The planets are awesome forces. We ourselves are part of this mysterious and awesome universe and have its tremendous power within us. It is there to enable our soul to come to the front for only it can deal with the incredible energies in life. Our ego must break or turn away. Through inner inquiry and inner surrender, this power to master the planets and the stars can come forth. Through it, the nebula of our own mind coalesces, spirals, and concentrates and finally becomes enkindled as a Sun of direct perception.

Each planet represents a particular kind of Yoga, a certain way for the unfoldment of consciousness. Following the planetary ray back to its

origin, through its higher and more subtle potential we will arrive at the light of truth. The planets are different gifts of light to guide us back to our spiritual home. Their angle of approach varies, but their goal is one. In this return route, their energies gradually come together.

Different souls are under different rays belonging to different planets. Different souls belong to different planetary families. They are working for the development of the creative ray belonging to the planet, moving it forward on its evolutionary development, some at lower, some at higher levels. The evolution of the soul and that of the universe is the same. Each soul is a guiding force in cosmic evolution and in its liberation will liberate a certain facet of the world being and further the evolution of all souls.

Different countries, races and religions fall under different planetary rays. We are all part of the play of the Gods, which is the play of the planets. However, we are not just the puppets of this play, though in our ignorance of our greater inner potential, we accept this cosmic servitude. Inwardly we are the masters of this play, its guiding intelligence. All the intelligence inherent in the stars, produced by eons of cosmic evolution, is present within us, not as some secret file hidden in our superconscious, but as our own natural intuition and spontaneous insight.

{ Some ancient sages were said to belong to families of the planet Jupiter, others to the planet Venus. Ancient Egypt and ancient America followed a calendar centered on the planet Venus. Ancient India and China followed one based upon the planet Jupiter. This is because their cultures were based upon these planets and their creative rays as their guiding inspiration. }

Such things do not mean that these people or their sages came from these planets by way of spaceships. It means that inwardly they were attuned to the cosmic ray belonging to the planet. This is not so much an intentional act as a natural flow of energy. However, travel to other worlds and communication with the beings dwelling on them may have occurred. This does not rest upon some special technology; it is a power of meditation, and not necessarily one of the higher powers. While we are fascinated with traveling to others worlds or seeing beings from other planets, we must one day wake up and find this also to be childish. All that we are seeking outwardly is already present within us. Far more marvelous than any phenomena in the physical or any other world is who we really are behind our veil of ego identity.

We also find that some of the sages of ancient cultures were identified with different constellations, like stars of the Big Dipper or the Pleiades. This again is because of the cosmic light they brought down to Earth through the power of their awareness. As the stars are our fathers, so are our fathers the stars. The beings of other worlds, of other solar systems

and other Suns, have seeded this one. So, too, we are seeding other worlds by the power of our thoughts and actions. It does not require actually traveling to other worlds; we are sending our thoughts into the cosmic mind wherein they must have affects beyond this particular world. When we awaken to truth we find a creative sun within us. In our inner or Divine Sun we may also give birth to entire worlds, not through the blindness of our karma but through the natural effusion of our souls.

{Some souls incarnate into bodies; other souls incarnate as stars or planets to guide the evolutionary process. Some souls become worlds, others become beings within these worlds} It is not necessarily a sign of higher evolution for a soul to become a planet or a star. Some of these world beings are typal beings and have no evolutionary potential, though powerful and exalted cosmic forces are moving through them. It may be a karmic reward or evolutionary interlude rather than a manifestation of liberation. Such souls become the demiurges of the worlds, not their higher spirits.

On material worlds, like the Earth, is where the greatest challenge and the greatest inner growth occurs. Where limitation and ignorance are greatest, the truth can reveal by contrast its most powerful force. Thus for a human being to find the truth is the greatest wonder and the most exalted achievement which even the Gods cannot equal, and hence which the Gods, out of their pride, may try to prevent.

{ At death, as souls we return along our planetary rays and the elements they represent. We may merge into one of these, usually through the Moon or the Sun. We can retain consciousness along this journey depending upon our state of evolution. This depends on from which point or orifice we leave the body. The lower centers take us to the lower worlds; the higher centers to the higher, depending upon which we have most used in life. Through the planets we may find a gateway to the planets of other solar systems or to other Suns, even to the great galactic Suns. The possibilities are endless, yet also transient since the movement from life to life has its limits.

The Moon typically is the gateway to the astral worlds, the worlds of the subtle or dream plane. These include the heavens and hells of our religious beliefs, which are on the lower astral, as well as the realms of art or religious mysticism on the higher. From such worlds rebirth into the physical is considered inevitable.

The Sun (via the top of the head, or crown chakra) is the gateway to the causal worlds, the worlds of pure intelligence. These are not worlds in the ordinary sense because they are formless. The causal is the realm of cosmic law. Here is the true home of our individualized soul, where it

stores its karmic residues, and from which it can envision the materials for another birth.)

This merging into the planetary rays is a merging into light. We may experience it as one particular light center or another, or as the experience of a particular world. For undeveloped souls little may be experienced after death but a long sleep. (Some souls, however, may return immediately into the physical as part of a spiritual work on Earth and may have little after-death experience in the subtle planes.)

The planets are alive for us on a subtle or astral level, even though they are dead for us on a material level. It is to their domains that we go in sleep as well. The souls of men have been traveling to the different worlds of this and related solar systems on an astral level since the beginning of time, and largely unconsciously, day by day and life by life.

Our culture is proud of its technology which has allowed us to land a man on the Moon. Yet we fail to see that we go to the Moon all the time, though on an astral rather than a physical level. Most of us seldom get beyond it; for on its lower level the Moon is our memory, our past, our karmic storehouse. (The past impressions of the Earth life are stored in the Moon. Our experiences in life are feeding the Moon and allowing it to evolve. The lunar realm is the conditioned sphere in which our minds are trapped. It is where the worlds reside which are created by our collective karmic fixations, like our heavens and hells. The wonder is not that we are going to the Moon outwardly by spaceship; the wonder is that so few of us have ever gotten beyond the lunar realm inwardly.)

At night when we sleep, our mind expands to include the whole universe. We move into our astral or dream body which encompasses our whole field of waking experience, and finally into our causal or deep sleep body, which encompasses both our waking and dream experiences.) We are each physically just a point projection of the cosmic circle of light that is the cosmic soul; we are merely one of its rays. This same process of the expansion of awareness occurs in a more permanent way when we die. (Were it not for our attachment to form through memory, we would experience in sleep or in death a natural return to cosmic consciousness and liberation. The true rest of sleep is only possible on the level of deep sleep when our minds are temporarily resolved into their light source, the inner Sun. Most of us lose consciousness along the early stages of this journey and cannot benefit any more from it than the necessary rest that enables us to return to our outer level activity.)

Hence the astral and causal bodies (what we could also call the mind and the soul) are not just limited forms parallel to the physical body. (The astral body, when fully developed, contains the entire physical universe. It can go anywhere within it or be present anywhere, though it cannot

interfere with its natural workings. Similarly, the causal body contains both the physical and the astral universes. At night or at death, when we move into the astral we expand through the whole physical realm; then we expand through the astral to the causal. We follow a daily movement whereby in the waking state our consciousness is fixated on the point of the physical body, and then at night expands into the infinite to find its natural freedom and rest. In this process we also gather all the stars within us, take inside the light and consciousness of all the universe.

We absorb and emit the light of the stars daily. They are nothing mysterious or foreign to our being; they are its creative lights through which it moves back and forth naturally and unselfconsciously in its dance between the finite and the infinite.)

In our ignorance, however, we do not consciously go anywhere. We are trapped in our body and senses. We become food for the Moon, as it were. We get caught in our own reflected light in the outer world and lose our true solar capacity for independent awareness. We are caught in time and matter, and our energy is dissipated. Instead of transforming the world, our fragmented energy feeds the negative forces in the world. This sustains the lower workings of cosmic energy and keeps us bound to primeval powers of the earlier stages of evolution. Our energy is trapped in the lower lunar circle, which is the realm of desire.

(Our main problem in life is the ego, is ourselves — not the other or the external world. We arrogate a certain portion of nature to ourselves as “I am this” or “This is mine.” Nevertheless, there is only one nature, one law in the natural world, one working of cosmic energies. When I am angry, it is not that “I” am really angry. Anger is just one aspect of the cosmic fire energy. To arrogate it to ourselves is to misunderstand and misapply it and make it into a force of destruction. It is simply that we do not understand the cosmic implications of that energy and are trying to use it in a limited way. Whatever is used in a limited way — for some personal, self-promoting end — becomes destructive, as limitation itself is destruction.

The planets only cast energy. It is we who make that energy positive or negative in its workings. What turns it negative is the ego, which is the arrogation of that energy to ourselves. If there were no ego to become attached to the energy coming from Mars, it would not be anger but just fire. This would increase our vitality and our perception. It would allow us to act decisively but it would not make our action destructive.)

To make of astrology a spiritual science, as it once was and was intended to be, we must first of all understand the spiritual meaning of the planets. We must learn what portion of the cosmic energy each represents. We must know their unique place and their function in the scheme of

creation. In their harmonization and integration we will then be able to liberate their energy within us.

(Our astral body, the light of which we can see in the aura, is formed of stellar and planetary influences. Our birth chart is something like a photograph of our astral body. Our physical body is a grosser replica, an outer form of its astral counterpart. Astrology is naturally the astral science, the science of the astral body. This astral body is the mind, including memory, imagination, intellect and reason. Astrology allows us to read the wider scope of the mind, the instinctual and the intuitive, including past life influences.)

Beyond the astral body is the causal body. Just as we can read the state of the physical body through certain factors in the chart, so we can read somewhat the state of the causal body, which relates more specifically to the Sun. Thus, astrology can be elevated by a higher perception into a causal science. On that level we can explore the movement of our souls from life to life and our true purpose in life as a soul — what inwardly we have set out to accomplish in this incarnation.

However our true being transcends all the bodies as the pure awareness behind all things. Astrology, like anything from the realm of creation, can only point back to or intimate that. To make astrology into a spiritual science is to take it beyond its natural scope and normal limit. This can be done if we know how to apply it with complete integrity, objectivity and awareness.

(Actually there is no outer world at all. What appears to us as the outer world is just a combination of the sensory potentials of our own mind. It is the light of consciousness diffracted by the lens of the mind into the forms of things. Once we realize this, we become free of desire and discover our true Self in all beings. This is also the ultimate goal of astrology. It is not to set up the stars and planets as the influences we must follow; it is to show how they dwell within us so that we can through them take mastery over the entire universe.)

Some may say that astrology, however true it may be, is not a spiritual science. It is not a way of liberation, but merely an occult science. It shows us our karma, but we are not entirely bound to our karma. Only the ignorant are entirely subject to their birth chart, many have said; the wise are not concerned about it. Certainly astrology as it is commonly practiced is not spiritual. It is full of illusion, a thing of maya, caught in the glamor of worldliness, ego and personality. Astrology cannot become a spiritual science without understanding its limitations. Yet it can be used as a means of converting all the universe into a symbol, a language for the development of the soul.

VEDIC SCIENCE

Vedic astrology, like the science of Yoga, arose from the vision of the ancient seers of India, the Vedic rishis. The rishis were great men of spiritual realization and occult perception who lived in the legendary ages of light and truth at the beginning of this cycle of human civilization. Their knowledge has been passed down through the millennia, largely through oral traditions. Gradually it has been lost, distorted, or made rigid, but the core of it still remains. It is accessible on the deeper levels of the mind as the heritage of the spiritual humanity from which we have come. If we look to the presence of the rishis as our spiritual fathers within us, their knowledge can again come to us.

From the meditations of the rishis came the great system of "Vedic Science," an integral spiritual science comprehending all domains of existence. The rishis discovered the universal science of creative intelligence. This they cast in the language of mantra, the human replica of the cosmic sound vibrations at the origin of creation.

(Mantras are seed sounds (the foremost of which is Om) that contain the laws and the archetypes behind all the workings of energy in the universe. Applying this mantric knowledge on different levels, any domain of existence can be comprehended in its inner truth. Through the mantra, the rishis were able to be adept in all fields of knowledge, including Yoga, philosophy, astrology, geomancy, medicine, poetry, art and music. This root knowledge of the mantra is thus an instrument on which all knowledge can be revealed by a shifting of scales.)

The *Maitriyani Upanishad* (VI.1) states: "The Self carries himself twofold, as the life-force (Prana) and as the Sun. Two are his paths within and without by which he revolves by day and by night. The Sun is the outer Self; the life-force is the inner Self. Hence, by the movement of the outer Self, the movement of the inner Self is measured. But according to the Knower, who is free of sin, whose eye is turned within, it is by the movement of the inner Self that the movement of the outer Self is measured." The ancient seers used the movement of the Sun to understand the movement of the life-force in the body; this became the basis for the practice of Yoga. According to their deeper vision, by meditating on the life-force within the body, they also came to understand the movement of the Sun. In this way when our vision is open, we can read the mysteries of the universe in our own body and mind.

Since Vedic Science is a spiritual science, its central knowledge, in which all Vedic disciplines converge and to which they all ultimately point, is the knowledge of the Self, called in Sanskrit "Atma Vidya." Vedic Science is the science of Self-knowing. The Self is the one thing, through

knowing which everything is known. (True knowledge is not a matter of endless facts and information but that which reveals the essence in things. This essence alone liberates the mind and fulfills the heart, gives bliss and immortality.)

From this central Self-knowledge derives the mantra, the knowledge of the essence of sound. This was originally manifested in the mantric hymns of the *Rig Veda*. The *Rig Veda* is the actual record of the ancient seers in their own language of great antiquity. Through it they transmitted the essence of all knowledge. They placed in it an intuitive and symbolic language that holds the basic laws of the cosmos. Vedic astrology also looks back to the *Rig Veda* as its origin, and its great mantras to the planetary deities come from it.)

The Vedic mantras have as their primary meaning spiritual knowledge and the practice of Yoga. In the secondary sense they relate to knowledge of the creation. This in turn primarily relates to occult knowledge, the knowledge of the subtle laws behind the workings of the physical universe. The foremost of these occult sciences, as we have mentioned, is astrology. The Vedic mantras also give knowledge of the physical body as in Ayurveda, the medical system. They contain the secret of the whole of human evolution, from animal to god, and of the whole of cosmic evolution, from the original explosion of chaos to the ultimate perfection of the cosmos.

Perhaps the greatest or most famous of the ancient seers was the rishi Vasishta. He is the most famous sage of the *Rig Veda* and Vedic literature and is found in Puranic and Tantric lore as well. It is to his grandson, Parashara Shakti, who himself was the seer of some of the most esoteric hymns in the *Rig Veda*, that the origins of Vedic astrology are traced. His great work, *The Brihat Parashara Hora Shastra*, though weathered by time and no doubt containing many accretions, is still used as the main book, the source book or scripture, in the field today. The system presented here is based upon it.

Self-knowledge transcends time, space and person. It is the knowledge of the consciousness that precedes and underlies all manifestation. Hence, Self-knowledge has no form. It is not limited to anything and is not the possession of any person, teacher, group, organization, lineage or religion. The central principle of Vedic astrology is the primacy of that inner knowing. Vedic astrology is meant to help us to our own direct knowing, not to impose any external authority or belief upon us. In the practice of Vedic astrology the first principle is reverence for that Self in all beings who controls even time and the planets, for whom all the universe is but a shadow.)

The purpose of Vedic astrology is not to make us feel subject to external forces but to help us use our life in a positive way for a greater Self-unfoldment. For this we must first understand ourselves. Without some degree of self-knowledge, the astrologer, even if he can perceive the power of planetary influences, will merely impose his own judgments upon his clients. As such he will only serve as another obstacle to the flowering of that individual. Such astrology will be that of the ego, not that of the soul, and will not be of any lasting benefit to the world.

VEDIC ASTROLOGY

Vedic astrology is the traditional astrology of India. It goes back many thousands of years to the ancient Vedic culture, in what is to us prehistoric times (before 3000 B.C.). It is based on the Vedas, the original scriptures of India and of perhaps all Indo-European peoples.

(In the Vedas we find references to equinoctial positions of great antiquity. We find many references to the vernal equinox in the Pleiades (called Krittika), or the beginning of Taurus, indicating a date of 2500 B.C. in later Vedic literature. There are references in the earlier Vedas, mainly the *Rig Veda*, to dates thousands of years before this, to the Gemini-Orion era (the vernal equinox in Mrigashira, c. 4000 B.C.) and the Cancer era (the equinox in Punarvasu, c. 6000 B.C.) and earlier.)

In the *Rig Veda*, the oldest of the Vedas, we find reference to a system of astronomical calculations, including twelve signs and a 360 degree circle. We read of a lunar calendar using intercalary months. The Sun as being conveyed by seven horses shows knowledge of the seven main planets. The lunar constellations (nakshatras) are mentioned generally, some specifically. The Vedic Gods have many astronomical and temporal correspondences. In later times the constellations were named according to the Gods who ruled them, all of whom were Vedic Gods.

The *Rig Veda* contains many other suggestive mathematical and astrological symbolisms that show a profound but hidden cosmic knowledge. As much of the language is symbolic, much remains hidden. "Four are his horns, three are his feet, two are his heads and seven are his hands. Bound triply the bull roars, Almighty God has entered into mortals." (*Rig Veda* IV.58.2) This suggests the later astronomical yuga era of 4,320,000,000 years, with the seven hands as the seven zeros.

The Vedic culture was based upon an elaborate ritual attuned to the cycle of time, following the cycles of the day, month and year as revealed by the movements of the Sun, Moon and planets. The ancients looked to the heavens as their clock, meditated upon its influences, and so came to discover the cosmic truth of who we are.

{Vedic astrology is the astrology of India and the areas under its cultural influence. It has been used by Hindus, Buddhists, Jains and Sikhs. It was practiced in the whole of India and in what are now parts of Persia, Afghanistan and Russian Central Asia. It still is used in Tibet, Sri Lanka and Burma. It followed Hindu and Buddhist influence into Indochina and Indonesia. Its influence spread to China and the Middle East, perhaps even to ancient Babylonia and Egypt in very early times. If the astronomical references in the Vedas are accurate it may be the original form of astrology from which all the others emerged. It may best represent the astrology of the earlier spiritual ages, the mythical ages of light, which were said to have preceded even the ancient cultures we know of.

Vedic astrology is often called "Hindu astrology" from the culture and religion that gave birth to it. Yet though the forms of Vedic astrology have been influenced by Hindu culture and remain so, the basic system transcends any cultural identification. It has been practiced in many lands by many different peoples and has developed a greater variety of systems than Western astrology has to date. Therefore, it is certainly useful and adaptable in the West today, along with the many Yoga and meditation systems that have come from India. However, we should note that much of the higher aspects and spiritual knowledge of Hinduism, the Sanatana Dharma or eternal religion, comes through it and can be adapted along with it. This too share the universality of the Vedic approach. {Another name for Vedic astrology is "Jyotish," which means literally "the science of light." This is its most accurate traditional name.

THE FOUR AIMS OF LIFE

Vedic Science recognizes four legitimate aims or goals of human life: Kama, Artha, Dharma and Moksha.

Kama means literally "desire" and refers to our need for emotional and sensory happiness in life. As such, we could call it "enjoyment." All that we do in life should be enjoyable and not cause pain to ourselves or others.

Artha means "achievement of goals," but relates more specifically to the acquisition of valuable objects and so could be rendered as "wealth." Each of us should have the necessary articles of wealth to allow us to function happily in life.

Dharma means "principle or law" and refers to the fulfillment of our need for honor or recognition in life. We could call it "vocation," as this is how our culture interprets this need. Each of us needs to be acknowledged for what we can do so that we can contribute to society without compromising who we really are.

Moksha means "liberation or freedom" and relates to our need for spiritual growth, including transcendence of the three lower values. We all must seek to go beyond who we are until we become one with all.

Vedic astrology recognizes the validity of all four aims of life and is oriented to facilitate the human being in the attainment of each of them.) Yet in Vedic Science the first three — enjoyment, wealth and career — are made subordinate to the last; liberation. Liberation is the primary and essential goal for all human beings, for all life. Without it the other goals have no real meaning. The others are merely a support for it and have no validity in themselves. They are useful as a means to an end but not as an end in themselves. Once we understand this, we will not take advantage of them but use them only insofar as they further spiritual growth.

As a foundation for the four aims of life, astrology addresses the need of health, or freedom from disease. This is the basis for the four aims of life, for without health, what else can be accomplished? Health is not just physical, it is also mental. So astrology must consider both physical health and psychological well-being as the means of approaching all the goals of life. Hence, medical and psychological astrology are, after spiritual astrology, its most important branches.)

These four aims can be seen as a pyramid with liberation at the top. Each is meant to aid in the others. We need to be happy generally in order to function at all. We need the resources to enable us to have leisure and peace of mind. We need the acknowledgement or recognition of others in order to gain these. Yet most of us are caught in the lower goals and do not appreciate the higher goal. Often our pursuit of the higher remains a pursuit of the lower in disguise. In the name of God we may still seek pleasure, power or fame. Astrology is often made hostage to these lower goals. For astrology to reclaim its spiritual integrity, it must recognize the right orientation of the goals of life.

ASTROLOGY

EAST AND WEST

Astrology has existed all over the world and at all times. It was most prevalent in ancient religious cultures like those of Egypt and Babylonia. In the Europe and the Middle East these ritualistic cultures came to an end and were replaced by medieval cultures of Christian and Islamic varieties. These medieval cultures continued to use astrology, which they adapted from the earlier cultures, but it became a secondary pursuit. The religion of the One God would not admit the powers of the Gods.

However, the culture and religion of India maintained its continuity from early ancient times. It continued to worship the Gods as well as to seek the Divine Self or pure consciousness. It retained freedom in the realm of spirituality and religion, even though it often denied it in the outer life. There was no control of the culture by the forces of an exclusive monotheism or by a church which denied both nature and the transcendent. Hence, it is not surprising that an older and perhaps more complete form of astrology survived there. (The ritualistic calendar based upon the stars, the worship of the planets as Gods or cosmic forces, and the general culture of temple worship continues in India today as it did in Babylonia and Egypt three thousand years ago.) Modern Hindus still give prayers and offerings to the planets today as did their counterparts in ancient Europe and the Middle East.

Astrology, however, has undergone a kind of renaissance in the West during the last hundred years — or one may be beginning. A new modern, scientific, psychological approach has added much knowledge and broadened the vista of astrology from the shackles of the medieval mind. This too is beginning in India, though it is not as far developed and will probably not go as exclusively in this direction. Astrology has survived the onslaught of the materialistic age and may even have benefited from it by being forced into greater clarity and objectivity. Once the symbol of the past, many now view it in futuristic light.

Astrology thus is a good point of dialogue and interchange between East and West, the ancient and the modern. It links together the greatest diversity of cultures in the most common perceptions and aspirations of humanity.

THE TWO ZODIACS

Most of us are under the impression that there is only one zodiac: that of the fixed stars or the constellations. We think that when an ephemeris (an astrological table of planetary positions) mentions that a planet is located in a particular sign — for example, Jupiter in Sagittarius — that if we were to look up into the sky to the stars of the constellation Sagittarius, we would see the planet located there. This, however, is usually not the case. (The zodiac used by most Western astrologers today, what is called “the Tropical zodiac,” is no longer based directly on the stars; it does not correspond to observable positions.) Our astrological Jupiter in Sagittarius would more likely be found astronomically among the stars of Scorpio. It could even be found near Antares, the red first magnitude star at the heart of the Scorpion, if it were around 8° Sagittarius.

The signs of the Tropical zodiac, over the millenia, may come to correspond to any of the constellations of the fixed stars. Today the Tropical sign of Aries corresponds to the fixed stars of early Pisces. Soon it will correspond to Aquarius, with the beginning of the age of Aquarius that we hear so much about. In 10,000 years or so, Tropical Aries will correspond to the fixed stars of Libra, its opposite, until some 23,000 years hence when it will once more correspond to the actual stars of Aries.

(This is because the signs of the Tropical zodiac are based upon the equinoxes, not the fixed stars. The beginning of the Tropical zodiac, its first degree of Aries, is always identical with the point of the vernal equinox, the place of the Sun at the first day of spring, and not with any specific group of stars. The orientation of the equinoxes to the fixed stars changes over time according to the precession of the Earth on its axis. This phenomenon, a changing of the tilt of the Earth, causes the point of the Earth relative to the fixed stars to move backwards in the zodiac. Over a period of around 25,000 years the point of Earth relative to the fixed stars makes a full circuit of the zodiac.)

The zodiac which corresponds to the actual constellations, or the fixed stars, is called “the Sidereal zodiac.” Vedic astrology uses this, as does Western Sidereal astrology which derives its orientation from the Indian model.

Around 2,000 years ago, when Western astrology was in its formative stages, the two zodiacs coincided. Since then, with the precession, the two zodiacs have been slowly moving apart, around 50" per year. Hence, the Tropical zodiac shows the actual astronomical positions of some two thousand years ago.)

The Tropical zodiac is based not upon the stars but on the orientation of the Earth to the Sun. The Tropics of Cancer and Capricorn denote the

places of the Sun at the summer and winter solstices. The Tropical zodiac begins with the Sun at the vernal equinox. This it designates as the beginning of the sign Aries. Its position at the summer solstice becomes the first degree of Cancer; at the autumnal equinox, the first degree of Libra; and at the winter solstice, the first degree of Capricorn. The seasons mark the cardinal points of the Tropical zodiac; yet as the precession continues, the fixed stars marking these seasonal points are slowly and inevitably changing.

The Tropical zodiac remains identical with these seasonal points; it does not consider the precession. Indeed, many who have used it have not even known of the precession. The Sidereal zodiac, on the other hand, calculates the precession into its positions. Its signs are always identical with the fixed stars. (The ancient Hindus maintained knowledge of the precession throughout the course of human history, something no other culture was able to do.) In the Vedic system the sign Aries, for example, is always equal to a thirty degree section of the fixed stars in which are located the stars of the constellation of Aries.

Today, however, Tropical astrologers realize that their signs no longer correspond to the fixed stars. They rest their validity upon other factors. Some say their validity depends upon the seasons; others say it is a temporal rather than a spatial symbolism, with the signs more as a division of time than a division of space. This, they hold corresponds to the difference between the static, eternal or space-oriented view of oriental and ancient cultures, and the time and progress-oriented view of the West and modern times.

This is not to say that Tropical astrology does not consider the precession. It does so relative to world-ages, as its recognition of the age of Aquarius with the precessional movement of the vernal equinox back into the fixed stars of Aquarius. Tropical astrology does recognize the Sidereal zodiac and considers it to be of value; but for longer collective time periods, not for the life period of the individual.

Vedic astrology, on the other hand, does consider the position of the planets relative to the points of the equinoxes and solstices. Yet this is used as one of several points for determining planetary strengths and weaknesses, not as a major factor in interpretation.

We see, therefore, that two different methods of determining the signs of the zodiac exist. Each is based on a different kind of calculation. Neither is necessarily wrong. Both are using different measurements, though they employ the same language to speak of them. The signs of the Tropical zodiac are not really star signs, though they follow the analogy of the twelve constellations or star groups. They measure the heavens according to the Sun-Earth relationship, not that between the solar system and the

fixed stars. The signs of the Sidereal zodiac, however, are identical with those of the fixed stars (or, more properly, of a thirty degree section of the sky in which they are located). There are also a few people today who try to relate the signs to the actual stars only, rather than to a thirty degree division in which they are located. For example, they would see Aries as only equivalent to the stars of that small constellation, not to the greater band around it. Vedic astrology does not agree with this. It sees in the twelvefold division of the zodiac a harmonic division of the light coming from the center of the galaxy. It is this harmonic division that is most important, and not the individual stars within that division, though these have their significance as well.

THE CONTROVERSY BETWEEN THE TWO ZODIACS

As two different zodiacal systems are used, a controversy naturally arises between them. Some astrologers may consider one to be the true zodiac, the other to be in error. Some may consider both to be valid but to different degrees. Some may try to use both together. If we are unbiased, I believe that we can find examples of accurate astrological readings using either system, and examples of bad readings as well. This may depend more upon practitioner than system.)

Some say that the Tropical system is for Westerners, since it has developed here, and that the Sidereal system is for Easterners, as it has prevailed in the East. Yet Sidereal astrology can give good and accurate readings even for Westerners who believe in the Tropical system, and Tropical astrology can make sense of the charts of Easterners. Moreover, we see this barrier between East and West breaking down everywhere. Easterners can be as materialistic or scientific as Westerners, and Westerners can be as spiritual or religious as Easterners. We are all human beings with the same basic nature in life, and we cannot make the influence of the stars dependent upon geographical influences.

When a Tropical astrologer says that the Sun is in Aquarius, he does not mean that the Sun is in the fixed stars of the constellation Aquarius. He usually knows that it is probably in the fixed stars of Capricorn. He means that it is in the eleventh of a twelvefold division of the zodiac based upon the position of the Sun at the vernal equinox. Similarly, when a Sidereal astrologer says that the Sun is in Capricorn, he means the fixed stars, not the Tropical division, which he knows is probably Aquarius. Though both astrologers use the same terms, they refer them to different portions of the sky based upon two different ways of dividing the heavens.

As Vedic astrology is sidereal, this means that the signs will change in the Vedic chart from what we find in the more common Tropical chart. A Taurus Sun sign person may find their Sun in Aries in the Vedic system.

This shift of positions naturally causes some consternation, particularly for those of us who are familiar with or pleased with our chart in the Tropical system. An Aquarius Sun sign person may not be happy to become Capricorn in the Vedic system (even though there is some difference in the interpretation of the meanings of these signs). On the other hand, a Capricorn Sun in the Western system may feel happier as a Sagittarius Sun in the Eastern. (We should mention in passing that the Vedic system does not make such a big thing of Sun signs; it considers the Ascendant and the Moon to be more important). Hence, it is crucial that we understand the two zodiacs and their differences so that we don't confuse one system with the other or try to judge one according to the standards of the other, in which terms neither is likely to look good.

The Sidereal zodiac is probably the original zodiac historically, as it is the observable zodiac. The Tropical, which is an abstract zodiac, must have derived from it, as all abstractions are usually based on underlying observable things.

The zodiac was invented long before the time when the vernal equinox was in Aries. It must have originally been based upon direct observation of the stars. When the Egyptians and the Babylonians spoke of the sign Taurus, they must have been referring to the fixed stars; yet in their time Taurus marked the vernal equinox, not Aries. It is hard to imagine that in 2000 B.C. when the Sun was in the stars of Taurus, the ancients would have located it in the Tropical sign of Aries (which would have been the case if they used the Tropical zodiac). An abstract or symbolic zodiac, as the Tropical is, would not have made sense in cultures that marked their calendar on observable planetary positions.

If astrology came originally from India, then the Sidereal zodiac would definitely come first, since its astrology has remained Sidereal throughout its long history. Ancient cultures like India, which maintained the continuity of their civilizations over thousands of years, would quite naturally have to reckon with the precession of the zodiac. As their calendar was based upon astronomical sightings, like that of the Moon in a certain constellation on a certain date, within a thousand years the calendar would be off two weeks; in two thousand years, a month. It was only when these ancient cultures declined and fell that the knowledge of precession with their calendar was lost. It is not surprising that we find many such calendar shifts in the ancient Vedic texts of India.

Western civilizations, however, did not have these ancient roots. They changed too quickly for such shifts of stellar positions to be noted. Knowledge of the precession was lost altogether in the dark ages.

The advantage of the Sidereal zodiac, therefore, is that it is probably the original zodiac astronomically and historically. The complaint of

many astronomers that astrology cannot be valid as its signs no longer correspond to the stars cannot be lodged against Sidereal astrology. Whether the Tropical zodiac is an improvement on this original zodiac of the fixed stars, an alternative system, or a deviation from it, is another question. Tropical astrology can be accurate; however, Vedic astrology considers the Sidereal zodiac to be more important. The advantage of the Tropical zodiac, of course, is that it is the commonly known one, the astrological language of our culture. Whether it will be the primary system for the global astrology that will emerge in the New Age remains to be seen. By the accounts of psychics like Edgar Cayce, who also used a sidereal system, the Sidereal model will prevail in time.

Vedic astrology has existed for over many thousands of years. A number of changes of equinoctial positions similar to our age of Aquarius and similar shifts in the calendar have been recorded in it. The Vedic system and its zodiac are based upon a continuity of culture that goes back to the age of the Gods when human beings still had communication with the intelligence of the cosmos. It may, therefore, provide us with the key to that working of that cosmic intelligence.

THE ORIENTATION OF THE SIDEREAL ZODIAC

Western astrology orients the zodiac to the point of the vernal equinox. This it marks as the beginning of the sign Aries, as we have indicated. On the other hand, Vedic astrology, according to my interpretation, orients the zodiac to the galactic center, to the central galactic Sun, whose influence comes to us through the fixed stars of the constellation Sagittarius. The galactic center is called "Brahma," the creative force, or "Vishnunabhi," the navel of Vishnu. From the galactic Sun emanates the light which determines life and intelligence on Earth and which directs the play of the seven rays of creation and the distribution of karma. It is the central point for determining the meaning of the signs of the zodiac, which reflect the twelvefold division of its light relative to our solar system.

In terms of the Sidereal zodiac, the galactic center is located in early Sagittarius. In the Vedic system it is found in the lunar constellation (nakshatra) called "Mula," meaning "the root or source." Mula can thus be seen as the first of the series of the lunar constellations and marks the first 13° 20' of Sagittarius, in the middle of which is located the galactic center. The last in the series of lunar constellations is called "Jyeshtha," meaning "the eldest." It covers the end of Scorpio. This shows that the ancients knew of the galactic center and named their constellations according to that knowledge, with it marking the beginning of the sequence.

We should note that the system of 27 lunar constellations is used in India, often more commonly than the 12 signs. This is because according to it the Moon resides in one constellation per day. It makes for easier observation than the sign system in which the Moon resides in each sign for two and one-half days. If one knows the lunar constellation where the Moon resides on one day of the month, one can easily figure out where it will be for the rest of the month. Such a system shows that Vedic astrology was based on a firm ground of observation of the stars.

There are three main points of orientation for the Sidereal zodiac, which form a triangle: 1) Aries, as cardinal or creative fire is the field in which the cosmic light is projected; 2) Leo, as fixed fire, is the field in which it is sustained; 3) Sagittarius, as mutable fire, is the field in which it is completed or transformed.

This orientation is fixed according to the Sun's relationship to the galactic center. The galactic light comes through Jupiter and early Sagittarius and triangulates itself through Aries and Leo (located in trines or 120 degree angles from it).

The Sidereal zodiac maintains this consistent relationship with the galactic center. The Tropical zodiac is based upon a consistent Earth-Sun relationship via the equinoxes. The Sidereal zodiac measures the relationship between the solar system and the great galactic Sun. It reflects the influences which emanate from the center of the galaxy, as mediated and transmitted by the planets of our solar system.

The energy of the galactic center is transmitted mainly by the planet Jupiter (called "Guru," the teacher, in the Vedic system) and by Sagittarius, its positive sign. Jupiter is said to be the teacher of the Gods, the cosmic powers of light. In this respect he is even the teacher of the Sun who is the guide of the world. Jupiter represents and directs the light of the galactic Sun into our solar system.

In this manner we can divide the zodiac into three groups of four constellations:

♂	☉	♊
ARIES	LEO	SAGITTARIUS
TAURUS	VIRGO	CAPRICORN
GEMINI	LIBRA	AQUARIUS
CANCER	SCORPIO	PISCES

The first division of the zodiac is directed by Mars, which through Aries, cardinal fire, initiates the zodiacal emanation of energy. This is the cardinal or creative quadrant of signs. It consists of Aries and Cancer, two cardinal signs; Taurus, a fixed sign; and Gemini, a mutable.

The cardinal quadrant of signs is responsible for beginning movement, initiating activity, guiding and directing the manifestation, for casting seed forces.

The second division of the zodiac is directed by the Sun, which through Leo, fixed fire, stabilizes the zodiacal emanation of energy. This is the fixed quadrant of signs. It consists of two fixed signs, Leo and Scorpio; one cardinal, Libra; and one mutable, Virgo.

The fixed quadrant of signs is responsible for sustaining movement, stabilizing activity, and bringing energy into form. It provides continuity to the forces in life.

The third division of the zodiac is directed by Jupiter, which through Sagittarius, mutable fire, brings the zodiacal emanation of energy to completion and fruition. This is the mutable quadrant of signs. It consists of two mutable signs, Sagittarius and Pisces, one cardinal; Capricorn, and one fixed; Aquarius.

The mutable quadrant of signs is responsible for completing movement, transforming energy, destabilizing form. It moves us away from energy and form into the domain of thought.

All three divisions begin with a fire sign and end with a water sign of the same quality. The first group has fire and water of a cardinal sign; the second, of a fixed sign; and the third, of a mutable. These three groups of signs represent the movements of creation, preservation, and destruction according to the galactic force transmitted through our solar system.

SOLAR AND COSMIC ASTROLOGY

¶ In summary, we could say that Tropical astrology may best be called "Solar astrology." Its signs may be more accurately called "solar houses," or "equinoctial signs." Its zodiac measures the Earth-Sun relationship but has no direct correlation with the other fixed stars. As such, its concern is with psychology, the personality and character-types, the solar side of our life and character. Its signs show how the planets distribute the solar force, but not how they distribute the energies of the stars and of the galaxy itself — the secret light of intelligence.

Sidereal astrology can be called "Cosmic astrology." Its signs are the stellar constellations. Its zodiac measures the relationship between our solar system, the fixed stars, and the galaxy itself. As such, its concerns cover a broad area. It possesses good predictive powers and, perhaps, a better basis for a spiritual astrology. For spiritual astrology we must consider the great galactic center and the position of the signs relative to it.)

Both systems can be integrated. We see that both astrologies employ a system of houses. These are based upon the daily rotation of the Earth

on its axis. The Tropical zodiac also reflects the yearly rotation of the Earth around the Sun. The Sidereal zodiac adds to this the millennial rotation of the solar system through the precessional cycle. In this way, one could measure all three of these factors and thereby integrate Eastern and Western astrology. However, this becomes complex and cumbersome in actual prediction.

On the other hand, both systems can also remain as alternatives, just as different healing systems exist. It could be argued that maintaining the differences between the two systems is good and allows for a broader development of astrological knowledge.

Even if one system is ultimately found to be superior to the other, aspects of one may still be helpful to add to the other. Many Vedic astrologers add Uranus, Neptune and Pluto to their system of interpretation. The greater psychological sophistication and intellectual clarity of Western astrology may be helpful to add to the Vedic system also.

Aspects of Vedic astrology, like its use of gems as remedial measures, can be used in terms of Western Tropical astrology, which generally lacks many methods for harmonizing planetary influences. Harmonic charts, which are becoming popular in Western Tropical astrology today (like the dwads), come originally from the Vedic system. Hence aspects of the Vedic system may be useful to Tropical astrologers as well.

AYANAMSHA

{The difference between the Tropical and Sidereal zodiacs is called the "Ayanamsha." It is a term now used by Western astrologers as well. In Sanskrit, "ayana" means solstice and "amsha" means portion. It refers to the difference from the current point of the vernal equinox among the fixed stars to that of the beginning of the constellation Aries.

The main controversy among Sidereal astrologers is regarding the exact extent of the location of the Ayanamsha. Some Western astrologers consider that the vernal equinox is already in Aquarius; this would be an Ayanamsha of over thirty degrees. Such a view is hard to validate astronomically, as the equinox is now still in early Pisces and far from the actual stars of Aquarius.

Western Sidereal astrologers place the Ayanamsha around 24° 02' as of 1950. Most Vedic astrologers place it between 21° 40' and 23° 10' for that era. The latter, called the "Lahiri" Ayanamsha, is now standard by the government of India but still not accepted by everyone. While it is easy to determine the exact point in the heavens to which the vernal equinox corresponds today, it is hard to measure what should actually be the first point of the constellation of Aries. The identity of the Vedic star

Revati, said to mark this position, is a matter of dispute; nor is it easy to determine the point in time in which the vernal equinox was there.

Ayanamsha For 1950

23° 10' Lahiri (govt. of India)

21° 42' B.V. Raman

21° 46' Sri Yukteswar

22° 03' J.N. Bhasin

24° 02' Fagan-Bradley (American Sidereal Astrology)

Rate of Movement of Ayanamsha

The rate of movement of the precession per year is also a matter of some difference of opinion and appears to vary slightly over time. Hence the date of coincidence for the two zodiacs is calculated differently. Vedic astrologers start their calculations from 200-550 A.D. as the point of the coincidence of the two zodiacs. Some Western astrologers want to use the birth of Christ for this purpose.

48" Lahiri

50.3" Raman

54" Sri Yukteswar

Personally, I prefer the system of Sri Yukteswar (better known as the guru of Paramahansa Yogananda) from his book, *The Holy Science*, as he was both an astrologer and a Self-realized soul. He begins the cycle with 499 A.D. and makes it a 24,000 year cycle, according to the Vedic theory of the four yugas. B.V. Raman's calculations are close to his, and J.N. Bhasin's are not far either. Astronomy places the cycle at 25,800 years (and a rate of movement about 50.3") but admits fluctuations that make the period a matter of speculation.

One can choose the Ayanamsha one finds best. The rationales of the different systems can be studied on their own. For ordinary planetary positions it seldom makes a difference. It is mainly in terms of harmonic charts and planetary periods that it can become significant. Only time will tell which is right, and each group has its reasons for the validity of its calculations, which there is not the space to examine here. As with all things in life, there are a number of ways of looking at them. In the end it is the practice rather than the theory that reveals the truth.

A modern Tropical ephemeris may give the Western Sidereal Ayanamsha by the month, which we can then subtract from all planetary positions. An ephemeris with the positions of the planets according to the

Lahiri or Raman Ayanamshas can be purchased from India. Options for calculating the standard Ayanamshas, or for adding one's own, can be found on most Vedic astrology computer programs. Extensive Vedic or Hindu astrology programs are now available through astrological computer services today, and they are likely to become common for most astrologers to have at least for reference. Vedic astrology has made it in the West, at least on computer! Now, hopefully, we can give some sense to those apparently strange calculations.

Ayanamsha Table 1900-1990

DATE	LAHIRI	YUKTESWAR
January 1, 1900	22° 27' 59"	21° 00' 54"
January 1, 1910	22° 35' 51"	21° 09' 54"
January 1, 1920	22° 44' 43"	21° 18' 54"
January 1, 1930	22° 52' 40"	21° 27' 54"
January 1, 1940	23° 01' 21"	21° 36' 54"
January 1, 1950	23° 09' 34"	21° 45' 54"
January 1, 1960	23° 17' 54"	21° 54' 54"
January 1, 1970	23° 26' 21"	22° 03' 54"
January 1, 1980	23° 34' 31"	22° 12' 54"
January 1, 1990	23° 42' 56"	22° 21' 54"

This simple table is for general reference. For intermediate years the difference can be averaged according to the yearly rate. For all practical purposes it can be corrected to the nearest minute. As the rates are about 9 minutes for ten years, one can add .9' per year.

HOW TO CALCULATE THE VEDIC CHART

The calculation of the Vedic chart can be done according to the same method as the calculation of the Western Tropical chart, only the Ayanamsha is subtracted from all planetary and sign positions. Thus, any typical Western chart can be turned into a Vedic chart simply through subtracting the Ayanamsha. For this reason we will not go into how to calculate charts; this can be found in many common Western astrology books which can be examined for reference. There is a special Indian way of calculating charts, but it is very complicated, for example, it depends upon the time of dawn, and so is not necessary to learn.

Planetary aspects from the Western chart, however, will not be applicable. In addition, the house cusps in the Western chart will mark the middle rather than the beginning of the house in the Vedic system. These issues will be discussed in their appropriate sections.

THE WORLD-AGES OR THE CYCLES OF THE YUGAS

*Who knows now and who can declare which are
the paths that lead to the Gods. Only their lower
habitations are visible, who dwell in regions of supreme
mystery.*

— *Rig Veda III. 54.5.*

According to the seers and yogis, life on Earth is under the rule of vast cosmic forces that originate from the stars. All that happens locally on our planet and in our personal lives is the result of tremendous forces coming from the distant regions of the universe. These are not just distant regions of the physical world as modern science has discovered them, but also from distant recesses of the cosmic mind, the mysterious origin of things wherein the underlying laws and forces of creation arise. These forces determine the nature of the time in which we live. Usually we are so involved in the transient and outer events of our personal and social lives that we miss these great powers altogether. Like fish, we fail to see the ocean.

Just as there are seasons in the year, just as there are stages of life from youth and old age, so, too, we are individually and collectively under the rule of various time cycles. Each person, each nation, each religion, each humanity has such a cycle of its own, as does the planet itself. We are all in different stages in the processes of birth, growth, decay, and death, not just in our bodies but also in our minds and souls. Yet this is not just a mechanical round that goes nowhere; there is behind the cycle of time an ongoing evolution of consciousness. Just as a tree goes through cycles of growth and retreat in a year but continues to grow year after year, so do all things have an inner growth process in which the cosmic energy and consciousness continues to develop, life after life.

THE LESSER CYCLE OF WORLD-AGES

(The main time cycle governing the human race, the seasons of humanity, appears to be the precessional cycle. We could consider this period of about 25,000 years to be one year in the life of humanity. This,

according to some Vedic astrologers, reflects the period of revolution of the Sun around a dark companion. According to them, the Sun is a double star, but its companion appears to be a dark dwarf star possessing no real luminosity of its own. Even modern astronomers have begun to suspect the existence of such a star and have postulated its existence to explain irregularities in the orbits of Neptune and Pluto, which suggest the gravitational influence of a more distant heavenly body within the solar system.

Besides the light from our own Sun, we also receive light from the center of the galaxy, the galactic Sun. Much of the light of this greater Sun, however, is not in visible frequencies. Some astronomers have suspected a central galactic light ruling the galaxy, like that of a quasar whose light may be obscured by dust or nebula in the region of the galactic center. According to Vedic astrology, the light from this galactic source has a special influence upon life on Earth: it nourishes and sustains intelligence in human beings. This is not materialistic intellect but true intelligence — the capacity to perceive the real or Divine spirit in things and act according to the Divine Will.

When the Sun is on the side of its orbit wherein its dark companion comes between it and the galactic center, the reception of that cosmic light appears to be greatly reduced. At such times there is a dark or materialistic age on Earth. When the Sun is on the opposite side of its orbit and has an open reception to the light of the galactic Sun, then there is a spiritual or Golden Age on Earth. Humanity then acts in harmony with cosmic intelligence and with the Gods or Divine powers who are its functionaries and emissaries. The Sun's dark companion thus appears to possess a negative magnetic field which obstructs the cosmic light of the galactic center from reaching us on Earth. Thereby it creates certain cycles of advance and decline in human civilization.

Modern astronomy estimates this cycle at around 25,900 years. The rate of yearly precession does not appear fixed, so this duration is only approximate. Manu, the great Vedic lawgiver for the human race in the Golden Age, in his teaching *Manu Samhita* (I.68-71, also see *The Holy Science*, Sri Yukteswar, pg. 11) places this cycle at 24,000 ($2 \times 12,000$ or 100×240) years. Other Vedic astrologers have placed it at 25,920 years (108×240 ; 108 being the occult or mystic form of the number 100). While the exact details are not known, the general effect of the cycle is certain.

Ancient astrology places humanity under the legendary four ages — the Golden, Silver, Bronze and Iron Ages. We find this idea among the Greeks as well as the Hindus, but the time period involved is not given. In Sanskrit these are called the "Yugas" or "world-ages" of Satya (which means "truth," also called the fourth age), Treta (which means "the third"),

Dwapara (the “second”) and Kali (the “first”). Manu fixed their duration at, respectively, 4000, 3000, 2000 and 1000 years, plus a transitional period of $\frac{1}{10}$ of their respective length both before and after. This makes a total of 4800 years for the Golden Age, 3600 for the Silver Age, 2400 for the Bronze Age and 1200 for the Iron Age years. The total for all four ages is 12,000 years. Two cycles of the four ages make up the 24,000 year precessional cycle.

Each precessional cycle is thereby divided into two halves: an “ascending” half, in which the Sun is moving towards the point on its orbit closest to the galactic center, and a “descending” half, when it is moving to the point on its orbit farthest from the galactic center. In the ascending half we move from the Iron to the Bronze, Silver and Golden Ages; in the descending half we move from the Golden Age to the Silver, Bronze and Iron Ages. This creates a cycle of ascending Iron, Bronze, Silver and Golden Ages, then descending Golden, Silver, Bronze and Iron. In this system we do not move directly from the dark age to the Golden Age, as some other interpretations indicate, but must pass through all the intermediate ages.

The level of true intelligence on Earth is said to diminish one quarter for each world-age. At the high point of the Golden Age it is 100%. At the low point of the Iron Age it is 25%. In the Bronze it is 50% and the Silver, 75%. This is symbolized by the Bull of the dharma or truth who loses one leg during each of the Yugas.

According to some Vedic astrologers, the point of the Sun’s orbit farthest from the galactic center occurred around 500 A.D. This is when the point of the vernal equinox was at the first degree point of the constellation Aries. This is the point of greatest darkness on Earth, since which time there has been a gradual increasing of the light. Variant views place this date sometime between 200–550 A.D. as it is the same issue as that of the Ayanamsha. It should be noted that this is a later date than that thought of by Western astrologers, who would place the vernal equinox at the beginning of Aries around the time of Christ.

Hence, while many Western astrologers are putting us in the Age of Aquarius today, Vedic astrologers would place it up to 500 years in the future (though by the measurements given here some of them do agree we are in a different world-age this century).

The historical dates that correspond to the four Vedic world-ages (as according to the information given by Sri Yukteswar in his book *The Holy Science*, pgs. 12-13) are as follows:

DESCENDING	AGE	ASCENDING
11,501 B.C. — 6701 B.C.	GOLDEN	7699 A.D. — 12,499 A.D.
6701 B.C. — 3101 B.C.	SILVER	4099 A.D. — 7699 A.D.
3101 B.C. — 701 B.C.	BRONZE	1699 A.D. — 4099 A.D.
701 B.C. — 499 A.D.	IRON	499 A.D. — 1699 A.D.

Considering the transitional periods, there is an intermediate age between the Iron and Bronze Ages at 1599-1899 A.D. By this we see that we are in the ascending Bronze Age (Dwapara Yuga). This is the New Age we have just entered into, evidenced by the great advances in science and technology. It is no longer the dark Iron Age, as some continue to think; yet it is far from the Golden Age as well. Moreover, it is in its early stages and has not presented its complete form at this time. This may not occur for a few centuries, when the vernal equinox actually will enter into Aquarius. Until then, some difficulties in moving into this new era will occur, indicated by wars, pollution, famine and possible cataclysms.

Again, this system is approximate and may have to be modified but its general features are quite useful in helping us understand the development of human history.

THE GREATER CYCLE OF WORLD AGES

According to the more commonly known view of Vedic and Hindu, astrology humanity is said to be in a Kali Yuga, a dark or Iron Age of 432,000 years. This is said to have begun at 3102 B.C. We should note, however, that this view is a speculation of medieval thinkers and has a number of problems in it, not to mention how pessimistic it appears! Even from the standpoint of Vedic and Puranic historical records it is questionable. Ancient texts mention many kings and sages not just of the preceding Bronze or Dwapara Age, but also of the Golden and Silver Ages (Satya and Treta Yugas). If this longer Yuga cycle is the one referred to, such people would have to have lived hundreds of thousands if not millions of years ago!

For example, the avatar Rama is a well known figure of Treta Yuga, the Silver Age. He is placed in the Puranic list of kings some 35 generations before Krishna. Yet if the Kali Yuga of 432,000 years began at 3100 B.C., Rama would have to have lived at least 868,000 years before that to be in the Treta Yuga of this longer cycle. According to the precessional view of the Yugas by Sri Yukteswar, to be in the Treta Yuga,

Rama would have to have lived somewhere between 6700-3100 B.C., which is much more likely.

However, this issue is complicated because different cycles, shorter and longer, exist. Besides the 24,000 year precessional cycle, there are other longer cycles of hundreds of thousands and millions of years. This is just in our usual lives, where we have such cycles within cycles as the day, the month and the year.

From the standpoint of such a greater cycle, we may indeed be in a Kali Yuga or Iron Age phase, perhaps one of 432,000 years (though I am not certain that this is its duration). Within that greater cycle of Kali Yuga, however, we do appear to be in a lesser cycle Bronze Age phase of 2400 years or so.

I see humanity to be in a greater dark age phase, because even in the Golden and Silver Ages of the lesser cycle as evidenced in the Vedas, the great majority of human beings appear to remain on a materialistic or vital plane level, concerned mainly with the ordinary goals of family, wealth and personal happiness. Only the higher portion of humanity, the cultural elite of a few percent, appears to experience the full benefits of the ages of light. This is the same as today when the majority of human beings live on the same emotional level as before, and only a few really understand the secrets of science and technology, though all benefit from them.

This greater Iron Age, however, may not have started in 3102 B.C. We may not have enough information yet to know when exactly it began or how far into it we are.

The confusion of the lesser and greater cycles has led to some errors in the occult view of history. H.P. Blavatsky and many of those in her line of approach also did this, as they based their views on the same Hindu texts that used the longer cycle and did not understand the precessional cycle. This caused her to make the ages of ancient civilizations and earlier humanities many times longer than what they probably really were. On the other hand, modern historians, with their lack of sensitivity to spiritual and occult knowledge, make the ancient cultures many times shorter than they were. The truth appears to be that ancient civilizations like India go back at least ten thousand years.

CYCLES OF HUMANITY

A culture cannot apprehend the existence of any culture higher than itself in the cycle of world-ages. Our history only really goes back to the cultures of the second or Bronze Age that began around 3100 B.C., like those of ancient Egypt, Babylonia and Assyria, which were in proximity to our Greek cultural matrix. Actually such cultures were typical of the entire world at that time. Earlier cultures of the third and fourth (Silver

and Golden) Ages existed as well. These we cannot find because we do not understand the level on which they existed. While highly spiritual, they were not so advanced technologically. Cultures of the previous cycle of world-ages before 12,000 B.C. we are not aware of at all. Traces of them were largely eliminated by the Ice Age and the flood which followed its end.

Such cycles of human cultures have gone on before. It is not possible to say how many but civilizations such as we know of have been in existence for many tens of thousands of years, and probably for at least two hundred thousand years. Nor is there any end to such cycles in sight. By some accounts it may take up to a million years of evolution for the average soul to pass through the human domain. In this regard the human race may be quite young, even at an age of several hundred thousand years. Technology, particularly in the form we have it today with all of its pollution, appears as a rare and transient phase of human culture. It cannot exist very long — at most a century or two — without destroying the planet. If it existed in previous humanities, as it well may have, it would have been passed through quickly and the damage it caused may have been cleaned up (which is why we don't find remains of it). We are going to have to move to a cleaner and more natural form of technology, like solar, in order to survive in the long run.

The majority of human cultures have always been religious and spiritual rather than materialistic in nature. All ancient and medieval cultures were of a religious bent, and those of the orient have remained largely so into the modern age. Technology, in its gross invasive form that disrupts the natural environment, may not characterize human culture, but rather may be a temporary deviation from true human culture which is that of the spirit.

Each precessional cycle marks a different age of humanity. Our present world-age began with the end of the Ice Age over ten thousand years ago. Its early beginnings, the Golden and Silver Ages, are recorded in the hymns of the *Rig Veda*, the oldest scripture of India. Traces of this teaching are found in mythology all over the world and in the ancient world-wide solar religion. What archaeologists see as the beginning of agriculture and civilization in early ancient times was probably merely a shifting of culture brought on by many geological and climatic changes relative to the new age.

According to the Vedic view and the testimony of the ancients, the Earth goes through major changes of geography and climate. For example, a mere ten thousand years ago Chicago was under a permanent mass of ice, as was the whole Great Lakes region and much of the northern hemisphere. Such global renovations are experienced by human beings

as cataclysms such as earthquakes and floods. Many such dramatic changes are recorded in books like the *Bible* or the Vedas. While they are often dismissed as superstition, evidences of great earthquakes and floods can be found in the ancient world. Recent archaeological work in India has found that the coast of western India sunk up to 200 feet around 1500 B.C. Many important ancient rivers have long since gone dry, though we can trace their dry river banks through aerial photographs, like the Vedic Saraswati that used to flow five miles wide through what is now the desert of Rajasthan.

Such global cataclysms usually correspond with changes of world-ages. Because of these changes, traces of earlier civilizations may be eradicated, which is another reason why we are unable to find them before a certain point. Nature goes through constant changes and the Earth is renovated periodically including clearing out the influences of previous humanities.

It is difficult for humanities of one world-age to see or appreciate those of a previous world-age. Our present world-age humanity originated with certain seed cultures in the Himalayas during the end of the Ice Age. The previous world-age humanity was Atlantean. The existence of such previous world-ages is only accepted by students of the occult, and what they were is much in doubt, with many different opinions abounding. Some of these are based on racial memories but they can be subjective or confused. Yet the fact that such cultures existed long before our so-called beginnings of history is beyond doubt to those of deeper perception.

ASCENDING AND DESCENDING CYCLES

(The two halves of the precessional cycle have their characteristic differences of mentality. In the descending side the spiritual energy is decreasing or retreating from a point of fullness, while in the ascending side it is increasing and expanding from a point of deficiency.

It is difficult for cultures in the ascending half of the world-ages to understand those in the descending half. Descending cultures, like those of the orient, are traditional, conservative and authoritarian. They are trying to preserve the light of truth from the past, the previous ages of light. Most ancient cultures were of this order. Ancient Egypt was a typical kind of descending culture. It became so enmeshed in its cult of the past, which became a cult of death, that it eventually perished of its own inertia.

Ascending cultures, on the other hand, are non-traditional, liberal and revolutionary. They are moving towards the light of truth in the future, which has yet to be defined. Western culture is based upon Greco-Roman influences, which don't go back before 500 B.C. and did not entirely surface until the Renaissance. Hence, it cannot understand cultures which

originated from earlier world views. America today is a more limited type of ascending culture since its origins only go back a few centuries. It is basically an ascending Bronze Age or Dwapara Yuga culture. It is characterized by a seeking of light and truth, but in a superficial way.

There is thus a natural misunderstanding or hostility between descending or traditional and ascending or non-traditional cultures, such as we see in the world today. Descending cultures are based on a higher spiritual truth, but it has often become so rigid, traditionalized, and stereotyped that it may misrepresent what it originally meant, as with the caste system in India. Ascending cultures are more open and creative, have freedom of thought and inquiry, but often in an arbitrary way that may be far from any real basis in truth. They appear immature, materialistic, and sensate oriented.

What is necessary is to combine both these cultural influences in a positive way. The freedom and humanitarianism of the ascending mind needs the balance of the reverence and spirituality of the descending mind. As we go more forward in our cycle of development, we will be able to see back further and make such an integration. This is one of the great challenges of the world today, which can only be met with great effort. The divisions of East and West, spiritual and material, ancient and modern — which are so strong in our minds — show this problem.)

BEYOND TIME

Within all these cycles there is an ongoing human evolution, a spiral of growth. Even if humanity falls for a time, it will arise again with new force. Though we have fallen spiritually from early ancient cultures, we may have gained something materially and intellectually which should prove to enhance our ascent back to those heights. Ultimately, humanity is moving towards the point wherein we can transcend all external influences and live in a perpetual Golden Age — wherein we will return to our inner Self that stands above the influences of time. No one can say when this great leap will occur. It is possible at any time; but so far it has been quite rare for individuals to be able to transcend the influence of the times in which they live. We cannot expect it soon for the majority. Some of us can see the greater potentials of our world-age; fewer yet can see the potentials of more advanced world-ages; still fewer can discover the eternal which is our real home — but even one such soul becomes a beacon for all humanity and shakes the foundation of the ignorance which rules us.

HARMONIZATION WITH THE GALACTIC CENTER

An important cosmic event is occurring now. The winter solstice is now at a point in conjunction with the galactic center. There is some doubt as to the exact location of this point. Again, I would place it at 06° 40' Sagittarius sidereally or about 29° Sagittarius tropically. This would place it, at present, one degree from an exact conjunction with the winter solstice. The conjunction would be exact in 50-100 years.

This should cause a slow harmonization of humanity with the Divine will as transmitted from the galactic center. Much of the new spiritual thinking and the potential cataclysmic changes on the planet may be from this attunement process that insists we enter into a new ascending age of light and cast off the shadows of the dark ages of strife and dissension. Though some global shock and suffering must be endured, the outcome can only be for the good. We should have faith in the Divine will behind this process and not give into the fear and despair that the present state of the world can evoke in us. Though we may not be quickly ushered into a Golden Age or age of enlightenment, much positive growth will occur. A shift in history as significant as any to date may be experienced, with a movement from darkness to light such as our history as yet does not know.

By the accounts of ancient thinkers like Plato, the flood that destroyed Atlantis (and probably ended the Ice Age) occurred about 9300 B.C. (9000 years before Plato). This appears to have been when the summer solstice was in conjunction with the galactic center — a point completely opposite to the one today. Hence, more reverence for the Divine and cosmic powers would be a good thing for our culture. We may be under cosmic laws, which having violated, we may have to suffer for. It was not just superstition that caused the ancients to tremble before God and beg his mercy; it may have been such experiences of global retribution which we may yet see.

THE STAR VEGA

Ancient and oriental astrology puts much weight on the pole star. It holds that the north pole is the spiritual pole of the globe from which higher influences come into the planet. However, the north pole star does not remain the same through the precessional cycle either. At the opposite side of the precessional cycle, the point of greatest light, the bright star Vega (alpha Lyra), serves to mark the north pole.

Vega is part of a special constellation used in Vedic astrology called "Abhijit," or "complete victory." It is said to be ruled by "Brahma" or the cosmic creative power. It is the only one of the lunar constellations far from the zodiac.

Vedic astrology shows a connection between our sun and the star Vega. Vega may be a controlling star for our Sun, its guide, or perhaps our Sun may revolve around it, or with it around some greater center. Vedic astrology looks back to the time of some fifteen thousand years ago when Vega was the north pole star. Apart from the galactic center, Vega may be the other point of light which governs life and spiritual evolution on Earth, which we should take note of. Krishna in the *Bhagavad Gita* states, "Of the constellations, I am Abhijit."

PART II

THE METHODOLOGY OF VEDIC ASTROLOGY

Mars



“Dressed in red, with a red body, who has four arms, the son of the Earth, whose vehicle is a ram, who carries a trident, spear and mace in his hands, with a coral crest jewel on his head, making the gesture that gives boons, may Divine Mars ever grant us his grace.”

Indological Truths

1

THE PLANETS

THE GREAT COSMIC SIGNIFICATORS

(According to Vedic astrology, the planets are relay stations for the reception and transmission of stellar energies.) We should not just view them in a local light for what they may be doing within our solar system; they are also bringing to us the forces of the galaxy, of the universe itself. Hence, we like to emphasize the following point:

The essence of astrology is in understanding the meaning of the planets. The meaning of the signs, houses, aspects and other astrological factors is determined by the planets which rule and signify them. Astrology is nothing but the science of the planets, as the forces of the stars are governed by and manifest through them.

Each planet (and the concept of planet includes both the Sun and the Moon) governs one portion of the cosmic creative ray, upholds its vibration in the solar system. Therefore, it is necessary, as a basis for astrological study, to have a firm grasp of the meaning of the planets, their various indications and levels of correspondence. Astrological thinking is largely planetary thinking but according to the planets as cosmic signifiers, encompassing all domains of life and the evolution of consciousness.

We are all different combinations and degrees of the energies of the planets. Each of us is usually stamped by the rule of one planet as our planetary type. Most of the action we do in life is according to the nature of the planet which dominates us. Most of our relationships are according to our planetary affinities. Therefore, once we have understood the meaning of the planets, we can comprehend the whole basic field of possibilities of human life.

THE SEQUENCE OF THE PLANETS

In Vedic astrology, the seven major or visible planets are normally listed in order of the days they rule: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn for Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday.

This shows an interweaving of two sequences, which is the way the planets normally distribute their energies. The inner planets (those between the orbit of the Earth and the Sun) occur between the outer planets.

SUN • MARS • JUPITER • SATURN
MOON • MERCURY • VENUS

NUMEROLOGY OF THE PLANETS

Each planet is given a certain number based upon this sequence:

- | | | |
|------------|------------|----------|
| 1. SUN | 2. MOON | 3. MARS |
| 4. MERCURY | 5. JUPITER | 6. VENUS |
| 7. SATURN | 8. RAHU | 9. KETU |

These numbers correspond to the energies of the planets. The Sun is one, which is unity, the prime number from which all the others proceed; it is the origin, the guide, the foundation. The Moon is two, which is duality and is the basis for the workings of the mind and emotion; it is relationship, balance and interchange. Mars is three, the number of will and energy; it is power, penetration and decision. Mercury is four, the number of order, balance and reason. Jupiter is five, the number of law and intelligence in manifestation. Venus is six, the number of harmony, beauty and relationship. Saturn is seven, the number of control, limit and completion. Rahu is eight, the number of dispersion and new beginnings. Ketu is nine, the number of realization and liberation.

Planetary energy begins with the Sun and follows this sequence to Ketu at the end. Each planet represents a stage in the development and distribution of that solar energy. Each planet can be understood through the law of its respective number, which is usually common in the lives of those ruled by that planet.

ORDER OF PLANETARY SIGNIFICANCE

Of the planets, the Sun and the Moon, as the two luminaries are most important. Next in importance are Mars, Jupiter and Saturn as the major planets beyond the orbit of the Earth. Then come Venus and Mercury as the major planets within the orbit of the Earth and therefore always close to the Sun.

The Lunar Nodes, north and south, called Rahu and Ketu, regarded as shadowy or secondary planets, are of yet less importance. After them in significance we can place the distant planets of Uranus, Neptune and Pluto if we wish.

THE PLANETS AND THE QUALITIES OF NATURE

From great Nature, called Prakriti in Sanskrit, arise the three primal qualities, or gunas, of Sattva, Rajas and Tamas.

Sattva is the higher quality and is of the nature of light, lightness, clarity, harmony, balance and intelligence. It is the divine quality and brings about the upward movement of the soul. It creates peace, love and faith and brings the human being into the spiritual life.

Rajas is the intermediate quality and is of the nature of energy, action, turbulence, distraction, disturbance, violence and passion. It is the demonic (asuric) quality and keeps the soul in the middle worlds. It creates aggression, competition, strife and pain and causes the human being to seek worldly acquisition and achievement as the main goal in life.

Tamas is the lower quality and is of the nature of inertia, darkness, dullness, obstruction, heaviness and lethargy. It is the animal quality that keeps the soul bound in the lower and unconscious realms. It brings about servitude, decay, domination and destruction and causes the human being to become harmful, useless, unproductive and unintelligent.

✓ Each of these three qualities is necessary in nature. Tamas gives stability, as in roles of the earth and the physical body. Rajas gives energy, as in the atmosphere and the vital body. Sattva gives light, as in the place of heaven and the mind.

Rajas and Tamas, however, do not naturally belong to or function rightly in the domain of the mind, which is the natural realm of Sattva. Tamas becomes the ignorance and lack of attention which veils the mind. Rajas fuels desire and fantasy that are projected through it. As astrology measures the mental quality, or Sattva, of the person, Tamasic and Rajasic energies become negative in the chart. All evolution spiritually is in reducing Rajas and Tamas and increasing Sattva. When Sattva is pure, it allows the perception of our true or Divine nature in which we go beyond the outer world.

Prevalence of Sattvic planets in a chart shows ethical, religious and spiritual qualities and the soul in its ascent. Prevalence of Rajasic planets show worldly qualities and the soul in its state of attachment, seeking acquisitions and achievements in the outer world. Prevalence of Tamasic planets show lower qualities, destructive tendencies, and the soul in its state of descent.

The planets are generally given the three qualities as follows:

SATTVA	Sun, Moon and Jupiter.
RAJAS	Mercury and Venus.
TAMAS	Mars and Saturn (also Rahu and Ketu).

We can place Uranus, Neptune and Pluto into a pattern of Uranus — Rajas, Neptune — Sattva, and Pluto — Tamas, though their influences here are rather weak.

The planets also have secondary qualities. The Sun has some Rajas, since it provides not only perception but energy. The Moon has some Tamas or cloudiness to it. Mercury and Venus have some Sattva and can enhance qualities of compassion and devotion respectively. Mars and Ketu have some Rajas, as they give energy and power of will.

Uranus, Neptune and Pluto, like the lunar nodes Rahu and Ketu, are usually overpowered by the nature of the planets they are associated with. Even mutable or sensitive planets, like the Moon and Mercury, can take on any quality according to influences and associations.

The above scheme is the natural status of the planets according to the three qualities. Other factors like rulership of Sattvic Houses (1, 4, 5 & 9), Rajasic Houses (2, 7, 10, & 11) or Tamasic Houses (3, 6, 8 & 12) should be examined. The nature of the signs in which the planets are located must also be considered (see section). In this regard we cannot always put too much weight on the qualities the planets generally represent.

✍ Harmoniously placed and balanced planetary influences tend towards Sattva. Conflicting planetary influences make for Rajas. Lack of communication between planets makes for Tamas. Generally, preponderance of spiritual factors in the chart makes for Sattvic type, preponderance of egoistic factors creates Rajasic types, and lack of integration in a chart tends towards the Tamasic.

For these reasons, the ultimate determination of the state of the three gunas in the chart is a complex decision. It is part of the whole ascertainment of the mental and spiritual nature of the person. It may depend somewhat on the nature of the soul, as more evolved souls will use the higher aspects of their planetary energies, and less evolved souls will gravitate towards the lower. Higher souls will relate more to their Sattvic planets, intermediate to their Rajasic, and lower to their Tamasic influences. For this reason some astrologers refuse to make any spiritual judgement of the person based upon the chart alone. All astrologers should learn those factors which increase Sattva and encourage them in all their clients.

ELEMENTS OF THE PLANETS

From the three gunas in the sequence of cosmic evolution arise the five elements. From Sattva comes ether. From Rajas comes air and fire. From Tamas comes water and earth.

However, elements in harmony, balance or in their right place tend towards Sattva; those in conflict move towards Rajas; and those discon-

nected fall towards Tamas. In this regard a chart with a lot of earth may not be Tamasic. It may manifest the harmonious use of the earth element or Sattvic earth qualities like devotion, loyalty, friendship and sensitivity to the world of nature.

The traditional association of elements and planets in Vedic astrology is as follows:

ETHER	Jupiter	WATER	Moon and Venus
AIR	Saturn and Rahu	EARTH	Mercury
FIRE	Sun, Mars and Ketu		

The Sun represents fire and indicates the fire element in general in the chart. Yet as a dry planet, it contains some air as its secondary element.

The Moon represents water and indicates the water element in general in the chart. Yet when weak in luminosity (close to the Sun), it tends to become airy. When combust (within 15 degrees of the Sun), it can even represent fire, because as a mutable planet it takes on the influence of the planets with which it is associated.

* Mars represents fire and indicates more specifically the fire element in the chart. Yet as a heavy planet it contains earth as its secondary element.

Mercury is said by many to represent the element of earth in the chart, as it indicates basic earthly qualities of objective perception, commerce and communication. As a fast moving planet it is sometimes said to represent air, and by its subtle nature is said to represent ether. As a changeable or mutable planet, it tends to take upon itself the influence of the planets with which it is associated.

Jupiter, by its spiritual nature, is said to represent ether. Yet as a heavy and liquid planet, it represents water. This is particularly true in those systems that relate the planets to a four element system (excluding ether). As an expansive planet, it is said by some to rule over air. This is not so much the element it possesses as the one it controls.

Venus represents water and indicates more specifically the water element in the chart, as Mars does fire. Yet as a light and somewhat mobile planet, it contains a secondary nature as air.

Saturn, by its dry and nervous nature, is said to represent air. However, according to its attributes as dark, heavy, gross and coarse it may be said to rule over earth. Generally, when strong, it gives earthly qualities; when weak or afflicted, it creates air.

Rahu (the north lunar node) is said to be like Saturn and is more specifically airy, though like Saturn, it can give the dark side of earth energy. Ketu (the south node) is said to be fiery like Mars, but secondarily airy. As usual, we must judge their conditions by the planets which influence them as they are shadowy planets.

Uranus has primarily an airy, changeable and disruptive nature. Neptune has primarily a watery but very subtle, almost etheric nature. Pluto, like Mars, has fire, but with secondary earth.

We see, therefore, that several different but related systems of the elements can exist. This again is because the elemental nature of the planets is not entirely fixed. It depends upon which of their attributes are most pronounced in the chart according to different factors like location, aspects and rulerships. Personally, I like to modify the traditional Hindu system and make Saturn rule earth and Mercury rule air. We should always remember that no absolute system of correspondences exists because all aspects of nature are interdependent and mutually reflective. Hence, we should use such systems for what they are worth but not over weight them.

These elements refer to the nature in general: physical, mental and spiritual. None of them are necessarily good or bad. We can discriminate higher or lower types among each of the elements. A higher earth type, the Sattvic type, would be a caretaker of the Earth like an environmentalist. A lower earth type, the tamasic type, would be a thief, for example. But generally too much of the lower elements, like earth, and too strong earthly planets, like Saturn, will bring out the lower qualities of the soul, whereas a strong influence of the higher elements, like ether and air, as well as the planet Jupiter, will raise the soul upwards.

However, harmony and balance between the elements is generally better than too much of any. It is the synthesis of factors in astrology that is the key. These individual planetary meanings are building blocks but cannot be made the basis of judgment in themselves.

PLANETARY ATTRIBUTES AND ACTIONS

From these three primary qualities, or gunas, arise other secondary qualities. From these come the primary actions or effects of the planets. They are outlined below as redefined in English, listing first the attributes and then the actions.

Major Planets

THE SUN	Hot, radiant, light, dry, subtle, clear, sharp/active, guiding, expanding, penetrating, isolating, insensitive, destructive
THE MOON	Cold, wet, heavy, mobile, fast, cloudy, soft, smooth/passive, responsive, creative, relating, sensitive, nurturing

MARS	Hot, radiant, heavy, cloudy, sharp, coarse, mobile/ active, aggressive, penetrating, contracting, isolating, insensitive, destructive
MERCURY	Neutral, light, subtle, mobile, fast, smooth, clear/mutable, responsive, relating, sensitive, expressive
JUPITER	Neutral, moist, heavy, static, clear, calm, slow/active, expanding, creative, relating, guiding, sensitive
VENUS	Cool, moist, light, smooth, soft, subtle, cloudy/passive, responsive, relating, sensitive, creative, expressive
SATURN	Cold, dark, dry, heavy, slow, rough, hard, static, gross, dull, coarse/resisting, retarding, contracting, isolating, insensitive, destructive

Lunar Nodes

RAHU	Cold, dry, light, mobile, subtle, dark, cloudy/retrograde, expansive, destructive, isolating, insensitive, disintegrating
KETU	Hot, dry, dark, light, sharp, mobile, fast/retrograde, isolating, contracting, destructive, penetrating, guiding, releasing

Distant Planets

URANUS	Cold, dry, light, subtle, sharp, mobile, fast, active/inventive, disturbing, disintegrating, isolating, destructive, insensitive
NEPTUNE	Cold, wet, light, subtle, cloudy, soft/passive, relating, sensitive, diffusive, disintegrating
PLUTO	Hot, dry, heavy, sharp, hard, coarse, rough/active, aggressive, penetrating, isolating, destructive, insensitive, disturbing

This science of qualities, actions, and elements is common to all branches of Vedic Science. It is its very basis as an objective ascertainment of the nature of things; hence, we should learn to see these attributes in the life around us. When, for example, we see a cold, dry and dark situation, we should note that Saturn's influence must be prevalent since its attributes predominate. Therefore, the situation must be under a Saturn-

ian influence, transit, or planetary period, or dominated by a Saturnian personality. The planets merely represent qualities in nature. The language of astrology is just another form of the language of nature and her basic energetic attributes. For this reason, good astrologers can intuit the planetary influences in things by reading their attributes without even having to examine an astrological chart.

It would take too much space to explain all these attributes in detail, and how they function and interrelate. Please meditate upon these attributes and their planetary forms yourself. What follows are a few typical indications.

Planets which are creative will further our projects in life; those which are destructive in action will limit them. For example, creative planets will be good for children and destructive planets will tend to deny them. On the other hand, too many creative planets may get us too caught in the outer affairs of life, while destructive planets may also remove us from the lower aspects of life.

Planets which are sensitive will increase our openness to others; those which are insensitive will cause us to focus more on our own individual needs. Planets which are relating will connect us to things; those which are isolating or separating will remove us from them.

These factors work on both the body and the mind. Hot planets will make our body hot, and in excess will cause fever, infections or bleeding. Cold planets will make our body cold, causing weak digestion, poor circulation, pallor and chills. Heavy planets will cause us to put on weight. Light planets will cause us to lose weight.

In the mind, cloudy planets will reduce perception whereas clear planets will increase it. Slow planets will make our minds function slower, and fast planets will increase its rate of activity. Again, no quality is essentially good or bad, and too much of any quality can cause problems.

KEY INDICATORS OF PLANETS

Each planet relates to various factors in ourselves and our lives. It becomes an indicator or significator of certain things inwardly and outwardly. The judgment on them depends upon how that planet is oriented in the chart. For example, the Sun is the significator of the father. If the Sun is strong, the father will usually be strong, healthy and successful.

Naturally, each planet indicates many things. To be more specific, other factors, like various houses and their rulers, must be brought into consideration.

THE SUN

Father, ego, self, soul, individuality, rational mind, honor, status

THE MOON	Mother, emotions, personality, sociability, happiness, home, popularity
MARS	Brothers, friends, enemies, enmity, injury, energy, logic, science
MERCURY	Childhood, education, intellect, speech, commerce, vocation, adaptability
JUPITER	Husband (for woman), guru, dharma, principle, wealth, fortune, grace, children, creativity, health
VENUS	Wife (for man), beloved, love, art, conveyances, beauty, comfort, charisma, charm
SATURN	Death, longevity, old age, disease, loss, sorrow, property, fate, limitation, obstruction, detachment
RAHU	Disease, psychic disturbances, collective trends, mass disturbances, epidemics
KETU	Injury, enmity, death, negation, knowledge, liberation, psychic or spiritual insight
URANUS	Shock, disturbance, transformation, eccentricity, invention
NEPTUNE	Psychic sensitivity, imagination, illusion, charm
PLUTO	Will, domination, manipulation, catastrophes

PLANETS AS BENEFIC OR MALEFIC

Planets have long been classified as to whether their influence is benefic or malefic. This has often been simplistically rendered as good and bad, according to a moralistic concept of good and evil (often depending upon what religion one follows). Thus it has given rise to a stereotyped, judgmental or moralistic thinking, as if life were nothing but a school of reward and punishment and that the stars had no higher purpose than to administer justice to deviant mortals. Still, there is a truth behind these concepts which remains useful and important.

Benefic planets generally increase, promote, further, expand or bring to fruition the affairs of the planets, signs, and houses they influence. Malefic planets generally decrease, obstruct, harm, limit or destroy the affairs of the planets, signs and houses they influence.

In a very broad sense, one could say that malefic planets cause disease, difficulties, delays, conflicts, separations, poverty and suffering. Benefic planets promote health, ease, comfort, peace, harmony, abundance and happiness. However, in actual prediction much greater precision is required than this, and planetary influences combine in many ways.

Malefic planets can function in a positive way by negating negative factors in the chart, such as disease or poverty. In fact, such instances of negative influences canceling each other in the chart represent the greatest good fortune. Not only is good fortune gained, but potential negative side-effects are also neutralized. In the same way, benefic planets can function negatively. Too many benefic influences can render a person weak and self-indulgent and make his or her life too easy, superficial and without challenges.

In Vedic astrology, the nature of planets as benefic or malefic is not entirely fixed. There are two different ways of judging this. The first is called their "natural status" — Jupiter as benefic, Saturn as malefic, and so on. This has been the main factor used in Western astrology, particularly in the Middle Ages. There is in Vedic astrology a second factor called the "temporal status." This depends upon which sign governs the Ascendant in the particular chart. The nature of planets as positive or negative, benefic or malefic, creative or destructive, varies with each Ascendant according to which houses the planets are ruling.

For example, the ruler of the Ascendant, even if it is Saturn, becomes benefic in its temporal status (as for a Capricorn Ascendant). Similarly, rulers of negative houses (houses that indicate misfortune, disease, death or other difficulties in life, like the Sixth house) will become temporally malefic, even if they happen to be Jupiter, which in natural status is the best benefic. This will be discussed in detail in the section on the houses, as it is one of the most important and unique principles of this system of astrology.

To determine the benefic or malefic nature of a planet, both its natural and temporal statuses must be carefully considered. Moreover, planetary nature changes with planetary association. Such influences are aspects between planets and the nature of the signs and houses in which they are located. Friendship and enmity between planets comes into consideration here. A preponderance of malefic influences and aspects can neutralize a benefic planet.

Some astrologers have suggested that the terms benefic and malefic be done away with, like those of good and evil. Such terms as expansive and contractive planets may be preferable in many instances, as these writers suggest, or planets which create or resolve difficulties. Yet the capacity of badly disposed planets to do harm in life should not be

underestimated, nor can the influences of such difficult planets be very easily neutralized. Similarly, the capacity of well-disposed planets to bring unexpected help or benefits should not be overlooked. Planets may not function in a simplistic way, but they do function according to cosmic forces beyond our control that can raise us up or bring us down in ways we could never do of our own accord.

→ Which planets we consider to be benefic or malefic depends to a great extent on what we want in life, according to our goals and values. Life has many domains and what is good for one field of life may not be good for another. For example, what is good for wealth may not be good for spiritual development. For the spiritual life, which depends upon detachment, malefics like Saturn may be very positive in destroying our desire or capacity to accumulate wealth. In this way they can aid in driving our consciousness inward.

Sometimes a planet may be good for one aspect but not for another within the same domain. A planet may give wealth or prestige but weaken one's health, thereby furthering some of the outer goals of life but not all of them. We can observe this in regular human life where overwork may be good for one's business but not for one's vitality. The planets must be as complex as life in their functioning.

While we use the terms malefic and benefic here, it is in a more adaptable sense than a simplistic good and bad. We see in these terms a cosmic sense that can help us understand astrology on a deeper level. It is the ancient sense of life as a battle between light and darkness, the gods and the demons, cosmos and chaos. The planets were seen as the matrix of this battle and were regarded as capable of transmitting or even personifying these conflicting forces. Astrology is a dead and sterile thing without this mythos and this cosmic symbolism of light and dark.

The benefic and malefic effects of planets, based on their underlying nature, is given below —

Planetary Natures

Natural Disposition — Benefic and Malefic

Greater Benefic	Jupiter	Greater Malefic	Saturn & Rahu
Lesser Benefic	Venus	Lesser Malefic	Mars & Ketu
General Benefic	Moon & Mercury	General Malefic	Sun

The Moon is considered generally benefic. It is a strong benefic when away from the Sun and bright in nature; it becomes malefic when close to the Sun and dark in nature. It is more benefic when waxing and more malefic when waning. Specifically, I consider it to become malefic when it is within 60 degrees of its conjunction with the Sun and until it is 30

degrees past the Sun. Some books count the Moon as malefic when within 72 degrees of the Sun; others regard the waxing or increasing Moon as benefic, and the waning or decreasing Moon as malefic. However, even when close to the Sun, in a good sign and with good aspects, its benefic nature can still come out.

Mercury, like the Moon, is a general benefic. Mutable in nature, it easily takes on the nature of the planets with which it is associated and thus is sometimes regarded as neutral. The Moon possesses much of this same mutability or sensitivity.

The lunar nodes, Rahu and Ketu, are generally somewhat more malefic than their planetary counterparts, Saturn and Mars, but as shadowy planets they are more likely to take upon the nature of planets with which they are associated. In this way they can function as benefics.

Uranus and Pluto, to a lesser degree than Rahu and Ketu to which they are similar, are generally malefic in nature. Pluto seems to be more malefic. Their influence as distant planets is not always strong in itself, though it is often strong in transits. Neptune also is a weak and mutable benefic, like Mercury, but to a lesser degree. The distant planets, like the lunar nodes, function more to magnify or transmit the influences of other planets.

Natural disposition, as benefic or malefic, may be overridden by other factors, mainly temporal status. However, we find that natural benefics always do some good, even when otherwise malefically disposed. Natural malefics, similarly, always do some harm or create some difficulties or delays, even when otherwise beneficially disposed.

BENEFIC AND MALEFIC IN WESTERN ASTROLOGY

These natural dispositions of planets as benefic or malefic generally agree with that of traditional Western astrology. The most notable difference is that of the Sun, which Western astrology usually views as a benefic. Sometimes in Vedic astrology it can be the most malefic of the planets.

The Sun, as a very powerful and hot planet, does have a destructive effect, like its desiccating effect in nature. It tends to limit or destroy the affairs of the house wherein it is located or which it aspects.

The Sun in the Fifth house does tend to deny children or create difficulties with them. In the Seventh house it can cause separation or delays in relationship, partnership and other seventh house considerations. Even Western astrology recognizes such affects. It is similarly well-known that planets too close to the Sun (what is called in "combust") do not usually give good results. The Moon also loses her strength and becomes weak the closer she gets to the Sun. Thus, the negative effects of the Sun's influence are well known.

However, the Sun in Vedic astrology is also regarded as a Sattvic or spiritual planet. This is quite different than the other malefics which are Tamasic, gross or unspiritual, in quality. Hence, in this sense of quality the Sun is a good planet and gives high values like self-esteem, integrity and independence. One such action, which is spiritually beneficially but materially malefic, is to help separate us from material abundance and worldly happiness and cause us to seek self-knowledge. Much of the Western sense of the Sun as a benefic can be understood in the Eastern sense of the Sun as a spiritual or Sattvic planet.

DISPOSITORSHIP

Planets project the influence of the planets located in the signs they rule. When, for example, Saturn and Mars are located in Cancer (the sign of the Moon), the Moon may take upon their negative natures.

A planet is said to be the "dispositor" of the planets located in the signs that it rules. Generally it will rule over them and make them function according to its nature. If Saturn is in Sagittarius, for example, Jupiter will gain power over it and it will be less malefic than usual. However, if there are several such planets, and if they are strongly benefic or malefic, their nature can outweigh that of their ruler, who will come to function like them. Hence, to determine whether a planet is benefic or malefic, we must also consider whether a planet is the ruler or dispositor of benefic or malefic planets.

In fact, by this principle of dispositorship, any planet can come to function like any other. Jupiter can thereby function like a malefic-Saturn and Rahu, or Saturn can function like a benefic Venus. The planets thus are points of energy transmission, and what energies they transmit depends as much on their associations as on their given nature. While the planets do have their specific natures, they do not exist in isolation and can serve to reflect the other planets and their functions. This is simply the relativity of all life.

Sometimes one planet may become the "final dispositor" of all the planets in the chart. This occurs if all planets are in signs ruled by one planet or in those of planets located in its signs. For example, if Mercury is in Gemini with the Sun and Venus, Mercury would be their dispositor. If the Moon and Saturn are located in Libra (another sign of Venus), and Jupiter and Mars in Aquarius (a sign of Saturn), then Mercury would become the final dispositor in the chart. Such a planet usually becomes very strong and marks the planetary type of the person. Much of the secret of astrology and the key to subtle chart interpretation is hidden in this principle of dispositorship.

DESCRIPTION OF THE PLANETS

The Sun

I know that great being who has the effulgence of the Sun beyond darkness. Only knowing him can one go beyond death. There is no other path for the journey. — Shukla Yajur Veda 31.18.

The Sun has yellow eyes which dispense honey, his body is square, he is pure, bilious (pitta) in constitution, intelligent, masculine and tends towards baldness. — Parashari 3.23.

The ancient Vedic religion upon which Vedic astrology is based, the religion of all the ancient world, was the religion of the Sun. The worship of the Sun was primary to all ancient cultures, including the religions and mythologies of our ancient Indo-European ancestors — the Greeks, Romans, Celts, Germans and Slavs. It is the oldest and most natural form of human religion, as religion is seeking the light. As such, it is also the religion of the future as we once more return to our spiritual roots in the coming ages of light.

The Sun is a grand symbol with a great mythology, a profound psychological and spiritual meaning. It is the image, the face of Truth itself. The Sun is God, the Divine incarnate in nature. The Sun is the Deva, the deity. To the ancients the Sun was the One God, which is the unity of truth, not an exclusive and jealous deity. In our birth charts the Sun shows our divinity (or lack of it), our unity and point of focus, our center and central purpose in life. It shows the light that we possess and which we aspire to expand.

According to the solar religion of the Vedas, the Sun is the Atma, the Self of all the universe. The Sun is the Divine Being who dwells in the hearts of all beings as the true Self. The Sun is the Divine light and love which is the unity of all life. The Sun is the visible form and presence of the deity. In their worship of the Sun, the ancients recognized the presence and place of God in life. They were bringing the Divine light into life and making of their life and perception a thing of worship.

The Sun symbolizes the cosmic intelligence, pure consciousness, or the enlightened Mind. The ancient solar religion was the religion of Divine life and of enlightenment. In much of this solar worship no images of the God were used. The Sun God was lauded in the sunlight, the sunlit path of clear awareness. (Images or forms, however, were used more commonly in the worship of the Goddess who was the Earth or the Moon.) The winged disc of the Sun was used throughout the ancient world to symbolize the soul and its inherent perfection and transcendence of time. The Sun was sometimes worshipped in human representation as the

cosmic man, often made of gold, representing the true Man who contains within himself all the Gods.

The saviour or sage worshipped in the ancient cultures was the son of the Sun, the presence of the Sun on Earth, the incarnation of the Divine light of truth. This symbolism is found even in Christianity where Christ is born on the winter solstice, the day the Sun is born again, as the days once more begin to get longer. It is found in Buddhism where the Buddha, as the enlightened or solar being, turns the wheel of the law, the Sun wheel.

The first man, the father of the human race, was often seen as the son of the Sun (like the Hindu Manu). He was not always a fallen Adam but an incarnate Christ or enlightened master. The Sun is our spiritual father, our origin and our final resting place. At death the ancients prayed to merge into the Sun, to follow the path of light to the Gods and to the supreme light. That was thought to be the only way beyond sorrow and rebirth.

The human being is meant to manifest the Divine light on Earth, to bring the light of truth into the material realm. As such, we are all children of the Sun, doing the cosmic labor of manifesting the light. We are portions of the sunlight projected to Earth to further the will of the Divine Sun in its creative play. To be conscious as souls we must awaken to this duty. To do this, we must awaken from the dream of illusion that we are just creatures of this life and its memories.

The Sun dwells within the hearts of all of us as our inner Sun, our inner light and life. Without this inner light, no perception could be possible. Without this inner life, we could not even breathe. Just as there is the movement of the outer Sun through the constellations of the zodiac, so there is the movement of the inner Sun through the chakras of our subtle or astral body (which reflects our birth chart). We will explore these themes further in our section on Yogic astrology.

The Sun is not merely the luminary of our local solar system; it is our local manifestation of the cosmic or universal light. It brings to us the light, the life and the love from all the stars, whose children we are. It reflects the light from the galactic center, the central Sun of our galaxy. It connects us with the heart of all life and with all the forces of light, consciousness and intelligence. It is connected with the Suns in subtle realms as well as this physical world. It is a doorway to all the domains and powers of light.

All the planets shine with the reflected light of the Sun; they represent different solar rays. Hence, there is only one light in truth, which manifests in the Sun, which is all lights, and is inwardly the light of the mind.

In Vedic astrology, therefore, the Sun is the principle of light, life and love, our true will and perception. It is the most important factor for

determining the spiritual life and potentials of the individual. It represents the soul — the causal body or reincarnating entity — whose will is behind our fate. It is also the mind or the mental principle on a lower level as reason, discernment, clarity and illumination.

A well-placed Sun gives intelligence, perception, strength of will and character. It affords endurance, stamina, vitality, positive spirit, direction, courage, conviction, confidence, leadership, independence and straightforwardness. Without it, whatever we may do or accomplish in life will not be ours and will not give us inner strength or peace. An ill-placed Sun gives lack of intelligence, poor perception, weakness of will and character. It creates lack of endurance, low vitality, melancholy, fear, dependency or servitude, and deviousness or dishonesty.

An overly strong but malefically disposed Sun creates pride, arrogance, tyranny and control. It creates much of the same problems as Mars (or Saturn) when too strong. It can give a deceptive charisma and a dominating personality. When the Sun is strong we outshine everyone else for good or ill, depending on whether its disposition is benefic or malefic, conscious or unconscious.

A weak but spiritually disposed Sun makes us receptive, wanting to do good, and self-effacing. Yet we may lack in confidence and come under the rule of other people. We will seek to sacrifice ourselves but may not know what to give ourselves over to.

The Sun rules the heart, the organ of circulation and vitality, and a weak Sun gives problems here. Inwardly the heart is the organ of intelligence that regulates life, breath, aspiration and perception. The nature of the Sun in the chart shows who we really are in our hearts. The Sun shows who we are in ourselves, as an individual, as apart from how we appear or what roles we take. It shows how we are with ourselves, in ourselves, and by ourselves.

The Sun is our sense of self and indicates the level of our self-manifestation. On the lower level, the Sun represents the ego. It shows our impulses towards power, prestige, fame, honor, respect, authority and control — all the things that give value and preeminence to our separate self and personal power. It shows where we shine, how we shine, and in what we shine, and how we illumine ourselves and our own lives.

On the higher level, the Sun represents our soul as our power of direct cognition. It shows our aspirations, our creativity, our seeking for light and for truth, our integrity, our capacity to transcend external conditions and be a light unto ourselves. The Sun is who we really are, and along with the Sun in the chart is the question of identity, the search for our true Self, the great enquiry "Who am I?" It is this inner search that is the real

basis for the psychology of astrology. The Sun directs us towards the Yoga of knowledge for the revelation of our inner being.

✓ In terms of family relationships, the Sun represents the father. We can read through it the life of our father, our relationship to him, and his influence upon us. It is the role of the father to shape our sense of self, to provide us with direction and self-worth in life. It is the absence, weakness, or failure of the father in modern culture that is behind the many ego, identity, and self-image problems so many of us today possess. The son needs a beneficent father to give him a sense of self-strength, self-mastery, and the capacity to function capably in the world. The daughter needs a good father to provide her a sense of self-worth, integrity, and the capacity to be herself in the world. We can judge this by the Sun in the chart.

The Sun shows the kinds of authority and the values which shape our lives. The Sun represents the king, the president, the political leader. It can indicate the government in general and whatever favors or promotions may come through it. It represents law and order, rule and reason, on higher or lower levels.

The Sun represents spiritual authority and, along with Jupiter, can help us understand the nature of the guru or spiritual teaching we are most likely to follow. It shows our guiding light, principles, values and precepts.

✓ The inner purpose of the Sun in the chart is to aid in our transcendence. It takes us beyond things, negating their limitations. It may raise us to a high level outwardly in life but will inwardly push us beyond that. It operates to negate all things into the self. The Sun tends to deny the ordinary activities of life but only to command the extraordinary, the highest and the best.

✓ The Sun will further us in the highest or most grandiose human strivings. It will give the power of independence, the capacity to become a value or a light unto ourselves, and will promote the growth of intelligence. While destructive of form and expression, it elevates the being and the intrinsic worth of things. It does not always give abundance but does give quality. It gives power, fame, mastery, and glory but not always wealth or emotional happiness.

In Sanskrit, there are innumerable names for the Sun. Most commonly he is called Surya, which means "the father, progenitor, enlivener, impeller." He is the source of will, energy, motivation and inspiration, like the Greek Sun god Apollo.

The Moon

The Moon is watery and airy (kapha and vata) in constitution, she is intuitive and has a round body; she has a luminous countenance, sweet speech, is changeable and moody.

— Parashari 3.24.

✓ As the Sun represents the cosmic masculine force, the Moon indicates the cosmic feminine force. The Sun is the God and the Moon is the Goddess; the Sun is the Deva and the Moon is the Devi. The Sun is the spirit and the Moon is its creative force, which becomes matter; the Sun is Shiva and the Moon is Shakti. Together they represent the great primal duality as masculine and feminine, active and passive, mind and body, day and night, independence and relationship, will and love.

As the Sun is the Divine Father and creator, the Moon is the Divine Mother and creatrix. As the Sun rules time, the Moon governs space. As the Sun rules fire, the Moon rules water.

As the Sun is the Self, the Moon is the mind. According to the Vedas from the Moon the mind (Sanskrit, “manas”) was born. Yet the Sanskrit term for mind has a different meaning than the usual western one. Mind includes emotion and means feeling; it is consciousness in general that reflects upon things. It means thought, care, consideration, as well as musing, dreaming, and imagining. As the Self is the point of central clarity and perception, the mind is the field of conception and manifestation.

The Sun represents the Self, which is our independent, directly perceiving consciousness. The Moon shows the mind, which is our dependent, reflective, usually conditioned consciousness. As the Sun represents who we are in ourselves, the Moon shows how we relate to others, our social consciousness. As the Sun represents character or individuality, the Moon indicates our personality.

✓ The Sun shows the causal body, which indicates the will of the soul to be achieved in incarnation. The Moon shows the astral body, the field of impressions or past karma operative behind the present incarnation. Hence, the Moon is an important karmic indicator.

The Sun represents the present and future; the Moon, the past. The Sun shows who we are and who we are meant to be; the Moon shows who we have been and what of the past we bring with us. Thus, the Moon can show positive resources from the past which give us greater consciousness in life, or it can show negative influences from the past that bind us to regressive patterns of behavior.

✓ Afflictions to the Moon show personality disorders, difficulties in relating to other people, and emotional disturbances. A badly placed Moon gives wrong imaginings, hallucinations, and psychological turbu-

lence. It creates lunacy, as our language reflects. A badly afflicted Moon shows bad heredity, poor family background, bad education, and other traumas to the emotional nature that may be very difficult to overcome and may indicate severe imbalance or disruption of the astral body.

The Moon shows our capacity to receive and to be affected, but it also indicates our capacity to be hurt. It is the most easily hurt of the planets and indicates our general vulnerability.

✓ A strong Moon, on the other hand, shows sensitivity, receptivity, caring for others, and a nurturing attitude in life. It gives emotional maturity, responsibility, and the capacity to have a beneficial effect upon society.

✓ The Moon, like the Sun, is a Sattvic or spiritual planet. It gives faith, love, openness, surrender, devotion, peace and happiness. It imparts the grace of the Goddess, the Divine Mother. It makes us pliable, sensitive, and contemplative. It causes us to do good for the sake of others and to be obedient to higher principles. People with such a religious or spiritual Moon often have a strong connection with a traditional religion and may have had many monastic past lives. They have sweet, tolerant and humane dispositions, and can even become saintly. They are often the easiest people to be around and the least critical. They will tend to see the good in all.

The main weakness of the lunar type religious or spiritual mind is that it may cause people to be too orthodox. They may rely unquestioningly on an authority that does not represent the truth. They like organization, ritual, and tradition and represent the best of it; but when that tradition has become negative, they are often unable to question it, much less break away from it. They may be more concerned about being good than about finding the truth.

✓ As a very sensitive and mutable planet, the Moon can be easily influenced and overcome by other planetary energies. Saturn can darken it, depress it, or give it detachment. Rahu can cloud it or cause us to lose power over our minds, which the Moon rules. The Moon represents our impressionability, our capacity to become whatever influence we give ourselves over to.

The Moon is not only responsiveness but also inertia. Through our lunar sensitivity we can become accustomed to a life of pain, sorrow, or ignorance as well as to one of joy and truth. The Moon is our capacity to endure in any environment, which can also become a negative factor whereby we accept subordination, subservience, or degradation.

The mind is purely a dependent consciousness; it has no real nature of its own. As such, it can function in one of two ways: it can reflect the inner nature of things or their outer appearance. It can mold itself after the

inner light of truth, the spiritual Sun, or after external influences and authorities, the outer or social lights (which the planets can project upon it).

✓ In its higher nature as pure, receptive awareness, the mind is one with the Self, the Moon and Sun are one in function, and the consciousness of the human being is integrated. Such a well-placed and spiritual Moon is found in the charts of yogis and other conscious individuals. In its lower nature as impressionability to mass influences and collective traumas, an ill-placed and malefic Moon is found in the charts of criminals, the insane, or those suffering from neurological disorders.

As indicating the feminine nature in general, the Moon can give beauty and attractiveness. It can make for a good wife or homemaker as well as mother. When more intellectually disposed, it can give a broad grasp of many fields of knowledge, and often, like Venus which resembles it, it can give artistic accomplishment or religious devotion.

✓ On the level of human relationships, the Moon represents the mother. Through it we can read her nature, her influence, and her longevity. It also shows our birth and through it we can read the difficulty or ease of our birth and the factors which brought it about. It indicates the home or where we feel at home. It shows happiness and the state of the emotions. It shows where we place our love, care, general affection and friendship in life.

The Moon gives love and friendliness to all. Such a benefic Moon is often found in the charts of doctors, healers, or psychologists as well as good mothers and wives. It is the capacity to focus our attention the other and his or her needs.

The Moon gives us sensitivity of human feeling, a strong social consciousness, and a need to exchange emotions. It makes us require that our feelings are recognized in life and shared by others. While the Sun stands alone, the Moon is the friend of all. Hence, the Moon measures our popularity, our social status, and our capacity to influence the masses. In this capacity it is, like the Sun, an important planet for political and social power and prestige. A strong Moon can give power or preeminence like the Sun. A strong Moon can outshine the other planets, sometimes even the Sun. Whereas the Sun creates the king or strong-willed leader, the Moon creates a good administrator or a leader open to the needs of his people.

✓ The Moon indicates relationship, interchange, and communication. It shows our general propensity for relationship and how we receive others and view society. It also gives creativity and expression to the mind, the capacity to influence others as well as to be influenced ourselves. It can be used as a general measure of our creativity or self-expression.

While the Sun projects the seed, it is the Moon which gives birth. While the Sun stands alone and overcomes any planet with which it is associated, the Moon brings together and accepts into herself whatever planetary energy she is conjoined with. While the Sun measures our independence, the Moon reflects our dependency. Lunar people are friendly, caring, and nurturing but not always honest, consistent or clear. Lunar people work through cooperation and mutual help, through family and friends; solar people rely upon the power of their own character, the strength of their own will. As solar types may become egoistic, lunar types may become circumscribed within a family, clan, group or belief system and be unable to work with anyone outside of it.

The Moon is our social nature and points out our social concerns in life. It indicates our popularity as the Sun does our prestige. It shows the effect of our personality on others as the Sun shows how we uphold our individuality even against others.

The Moon governs water — water as a psychological symbol, water in our own body, or water in the world. She sustains our fluidity of body and mind. She allows us to flow. As such, she is the creative flow of life, the stream of awareness, the waters of creation from whose well we must drink to find contentment in life. She is the water of delight which bestows happiness in life. In her influence is love and communion.

The main name for the Moon in Sanskrit is “Soma.” This refers to our inner nectar of happiness which alone has the power to calm the mind and refresh the nerves. The Moon gives the inner contentment through which alone longevity and rejuvenation can proceed. She is the general beauty, bliss, communion and communication from which the more specific energies of Mercury and Venus arise. The Moon is also called Chandra, “the giver of delight and rhythm,” as the great cycles of nature, like the rhythm of the tides, reflect her.

Mars

Mars is cruel, has blood red eyes, is ill mannered, yet generous, is bilious (pitta) in constitution, is prone to anger and possesses a thin waist and body. — Parashari 3.25

Mars is the great planet of energy. As Venus governs our affections, our emotional and vital impressionability, Mars relates to our passions, our emotional and vital capacity for self-projection. We could say that Venus governs our incoming emotions, our capacity to receive emotion, whereas Mars rules our outgoing emotions, our capacity to project emotion.

✕ Mars is the male and Venus is the female. They are the positive and negative, the active and passive sides of our feeling. Venus is emotional sensitivity, which can become refinement; Mars is the planet of emotional excitability, which can become violence. Thus, generally, Venus is the benefic and Mars is the malefic side of the emotions.

Whereas the Sun and Moon represent our masculine and feminine natures generally, Mars and Venus do so specifically. They are planets of sexuality, and the relationship between the sexes can be read through them, whereas the luminaries have a parental influence from a more ✓ general male and female nature. When the influence of Mars and Venus combines, particularly in fixed signs, the sexual drive can become very strong and may dominate the nature.

✓ Mars is the planet of power, strength, courage, and aggression, and measures our ability to project force in life. On the positive side, a strong Mars is necessary to give us the energy, independence, will and self-confidence to carry out our endeavors — qualities it shares with the Sun. Without it we have no real interests, passions, and motivations, no determination, no real intensity or ability to carry out anything to the end and really accomplish it.

On the negative side, this same aggression brings about competition, argument, and conflict — and when unchecked by other factors, it causes ✓ domination, control, violence, and injury, a placing of our own personal will-to-power over the good of life. As such, Mars has always been well known as the great God of War. He can make a person militaristic or violent, turn him into a soldier or general, even a criminal if more malefically disposed. He can cause us to inflict death on others. He can also, if he afflicts the factors representing the self in the chart (like the Ascendant and its ruler), bring violence, injury and accident upon ourselves. He can cause our death.

✓ The malefic nature of Mars is well known in most instances of violent death, whether accidental or intentional. Mars also can indicate premature death in a chart, as with the loss of the partner (particularly the loss of the husband in the chart of the wife). He is the general signifier for injury, accident, conflict and enmity. Mars creates misunderstandings, arguments and litigation. In this regard Mars is the selfish will that does not take into account the views and needs of others.

In a more positive light, these difficulties come about because Mars insists upon greater independence, differentiation, and clarity of views. He makes us more certain of who we are and who our friends are. He causes discontent and seeking until we discover the real source of power within us.

✓ Mars is the significator of brothers, friends and alliances. These include any association of common interest to achieve a common goal. In a lower sense, it is the alliance of soldiers (or lower yet, thieves). The Mars energy of working together in discipline to achieve a common aim is necessary for any common endeavor. Mars is the leader or the central energy of determination, upon which the right organization of forces depends. All energy requires a focus for its proper application. Mars gives us this direction.

✓ Mars indicates arms and muscles and gives physical prowess. A good Mars is necessary for physical strength and athletic performance. He gives sexual vitality to the male. A weak Mars can cause impotence or lack of manly characteristics.

✓ Mars is a critical, perceptive and discriminating planet. His power of argument can, on the positive side, give good skills at speech, oratory and the good logical faculties. The lawyer, the politician and the scientist need such a strong Mars. With logic and science, Mars gives mechanical skills. He is the machinist, the engineer, the miner, the chemist, the electrician. He invents things to help us get things done better.

✓ As giving insight, Mars indicates knowledge and, in the higher sense, can direct us towards a Yoga of knowledge, particularly one that employs much self-discipline or asceticism. A strong and spiritual Mars is good for the practice of rituals and Yogic techniques, methods of directing occult and spiritual energies. We find such a Mars in the charts of those drawn to energetic Yogas or Tantric practices. Mars types like a more dramatic, challenging and daring path in all fields of life.

✓ Mars rules tools, weapons, machines and their usage. He is the planet of work, effort, research and development. Modern culture based upon technology has had a strong Martian influence; hence, our tendency to war and monstrous weapons. Technology and war go together as aspects of Mars energy that we have not yet understood or controlled properly. Mars causes us to develop energy, but it does not necessarily give us the wisdom or love to use it properly. It tends to regard power as an end in itself when it is only a means.

Mars is the son of the Earth in Hindu mythology. Hence, he is called Kuja or Bhumiya, "the one born from the Earth." He is the flame hidden in matter; his energy demands manifestation in material form. He can also bring out the negative or dark sides of the Earth energy, the titanic primordial powers, the Asuras or demons of the abyss who wish to destroy the creation and bring things back to the state of raw chaos. This inertia or tamasic quality behind Mars energy must not be forgotten.

✓ Combined with Jupiter, the positive side of Mars comes out as the capacity to make great achievements in life, in harmony with law and

truth. It creates the proverbial good guy who works selflessly for what is right, but who consequently may suffer from self-righteousness. Combined with Saturn, its negative side usually predominates, creating selfish, ✓ perverted or criminal tendencies, particularly when there are no balancing factors. Where balancing factors do exist, this combination creates discipline and the capacity for great accomplishments.

Mars is the planet of action. Yet it is not just action for action's sake; it is the planet of goal-oriented action. As is one's ultimate goal and highest value in life, so is one's action. It is important, therefore, to subordinate our Martian energy, which is indispensable for a creative life, to spiritual principles and to the influence of more spiritual planets. In this way it can give the capacity for the practical application of energy on a spiritual level in Yoga and meditation. It can give capacity for insight and inquiry on an inner as well as outer level.

✓ In short, most of the qualities of Mars relate to his nature as fire. He can burn us or provide us warmth, give us light or create smoke, illumine or disturb us; but unlike the Sun who is self-luminous, he requires some fuel to burn. We must make sure that his fuel is not the life or energy of another nor the more refined aspects of our own being.

Mercury

Mercury has the best appearance, is witty, fond of jokes and laughter, and is learned. He takes upon himself the nature and constitution of the planets with which he is associated.

— Parashari 3.26.

Mercury is the great messenger of the Gods. He is the planet which represents speech, communication and commerce on all levels. In his lower function he organizes and articulates material resources. On a higher level he connects us with our inner capacities, the powers of the mind.

✓ As Jupiter generally represents the higher or abstract mind, Mercury indicates the lower or concrete mind, the intellect or informational mentality. However, Mercury is not limited to this. He also shows the higher mind in its discriminating ability and connects us with the Divine Word or word of truth. Mercury governs names. On a lower level these are the outer appearances of title and personality, which are illusory. On a higher level they are the names of God which connect us to the true reality of things.

✓ Mercury governs writing, education, calculation and thought. Mercury is the fastest moving of the planets and so is indicative of quick comprehension, facility, ease and plasticity in expression. Mercury pro-

vides for the quick correlation of ideas, the fast interchange of information or of things of value. He is mental and nervous energy in its articulate activity. He shows our intellectual powers and the degree of mental development in life.

✓ Mercury is a child and indicates the state of childhood generally, particularly the period between infancy and adolescence. Afflictions to Mercury may mean health problems in childhood, troubles in the home life, or difficulty at school. The mind and nervous system as well as the lungs may suffer.

✓ As a planet of commerce, Mercury represents trade, or articles of trade, including money. Though not in himself a planet of wealth, he is helpful in both acquiring it and keeping it, as he helps us organize it. He is necessary whenever there is to be an exchange of ideas or commodities. He sees the value of open markets and free communication and is not restricted by boundaries of race, nation, caste or belief, but he can be attached to his own opinion, his calculations, and his own gains and losses.

Mercury breaks down barriers between people and reveals a common humanity and common human needs. As such, he possesses a certain compassion and sense of equality based not so much upon sentiment as upon objectivity and practicality. Afflicted, he is similarly willing to exploit everyone, though he will often improve their outer condition to some degree in the process.

Mercury is an important factor in determining our vocation, for that is what we do in life to communicate with others — our interchange with society. Mercury shows how we appear and how we function in the network of transactions that makes up the world of things and ideas. In this regard, his representation of our education or training in life comes into play. He is the child that is the father of the man.

✓ Mercury is the most mutable of the planets. As such, he easily takes upon himself the nature of the other planets with which he is associated, for good or for ill. He may value communication and public opinion more than truth, and become dependent on and defensive of whatever is the strongest environmental influence. He is the mind which has no real nature of its own but reflects whatever it considers to be the reality, which may be no more than the impressions of the senses.

✓ A weak Mercury makes us rationalize things to suit our purpose. It creates immaturity, naivete and folly. It can create dishonesty and a lack of properly defined boundaries. This may make a person a thief — not because he is cruel, but because he does not respect anything as belonging to another. Such people take what they need according to a childish view of life that the world should provide for them. They have no objective

perception and are caught in childish fantasies and may even believe that what they have taken was really given to them or merited by them.

In this regard, Mercury is like the Moon. He is the child of the Moon. He is the mind which does not perceive but can merely organize ideas. If the mind orients itself towards the perception of truth, the vision of the eternal, then it will see the falseness of the external world and the reality of the inner consciousness. If it orients itself to the images of the senses as reality in itself, then it will see the outer world as real and create a scientific view of life. If, however, it orients itself to our selfish fears and desires as reality, it will create illusion, a neurotic or even schizophrenic view of life. Mercury is the rational conscious mind, which is still only the most articulate part of the subconscious mind (the Moon). True consciousness is not of the mind but transcends thought.

✓ In Sanskrit, Mercury is Budha, meaning "intelligence" or "cognition," and relates to the Buddhi, the faculty of determination whereby we discern the real from the unreal (fully awakening which one become enlightened, a Buddha). When this faculty judges reality not by appearances but by discerning the transient from the eternal, then it functions rightly and the higher power of Mercury is revealed. When it discriminates names and forms, we become caught in the apparent reality of the external world.

In the higher sense, Mercury is this faculty of truth determination which discriminates the real from the unreal, the pure from the impure, truth from illusion. This is the most precise and perfect functioning of the mind. In this higher activity Mercury, the mind, is Vishnu, the pervasive consciousness who is also the Divine son, the guiding cosmic intelligence and source of the great teachers and avatars.

✓ A well-placed Mercury is of great importance in life. Our Mercury establishes our values in life. Material values, prices and standards of measurement, artistic values, as well as spiritual values (like seeing all life as sacred), are different aspects of the value sense of Mercury.

A good Mercury also gives good humor and psychological balance. It imparts a mental adaptability that is also playful. He is the trickster but can become deceptive. When afflicted, Mercury becomes the fool, the idiot. Sometimes, even when wise, he will play the fool to express his adaptability and wit and to learn what would otherwise be hidden from him. Under a strong negative Saturn influence, Mercury can lose its power and show lack of intelligence.

✓ Afflictions to Mercury do not always give lack of intelligence or intellect, however. They may cause some other harm, like speech defects, nervous system disorders or neurosis. Intelligence can be given by other planets, like Jupiter; but without a strong Mercury, there will be difficulty

in expressing it, particularly through the written word. Mercury determines our expression in life. Of what value is what we do or who we are if it cannot be in some way communicated or shared?

Mercury is very important in modern culture and one of its most beneficial powers — the need to establish open communication that must lead to a world culture. Telephone, radio, television and computers are products of Mercurial needs aligned with the engineering capacity of Mars. Yet, so far we remain caught in the lower domain of Mercury and are only sharing superficial wealth and information, not communing with our deeper Self. We are swamped with massive and usually trivial data by the development of the lower Mercury principle manifesting through the mass media.

Astrology itself requires a strong Mercury for its needs of calculation and communication. As our principle of balance, Mercury is often the point at which we can change our lives for higher purposes.

Jupiter

Jupiter has large limbs, is heavy, has yellow hair and eyes; his constitution is phlegmatic (kapha), he is intelligent and endowed with all the branches of learning. — Parashari 3.27.

Jupiter is well known as the most helpful, generous and benefic of the planets. His grace has always been sought by the votaries of astrology. In Sanskrit, he is called Guru, “the spiritual teacher” or “guide.” He signifies dharma, the law of our inner nature, which is the law of creative evolution and self-realization. He shows our principles in life, our guiding light of truth. The extent to which one has this can be measured by the disposition of Jupiter in the chart. He is the planet that indicates such domains of principle as law, religion and philosophy. He is a spiritual and ethical (Sattvic) planet which insists upon the pursuit and support of the good. He establishes our good in life and through his influence that goodness comes to us.

Jupiter is the planet of intelligence — not intellect, which depends upon information or refined discernment (indicated more by Mercury), but formless intelligence, which goes back to eternal laws and ultimately to the sense of the eternal itself. He represents our sense of the enduring and the extent to which we are aware of, live according to, and manifest cosmic intelligence. He represents the immanent Divine spirit which establishes and upholds even the laws of nature.

√ Jupiter is the planet of creativity, as intelligence is creative. He signifies outer creativity, as our children, our progeny. From Jupiter the

state of our children is to be ascertained — their number, sex, health, happiness and our relationships with them.

Jupiter is also creativity in the inner sense. He gives powers of expression through solid principles which can produce anything from philosophies to institutions (not so much art, however, which is under Venus). Creativity springs from our inner principles, which are determined by Jupiter. He is expansive and loves to share; hence, his constant delight is in greater unfoldment.

✓ As Mercury tends to show our outer career in life and how we relate to society on a practical level, Jupiter indicates our inner career — where we really find our personal fulfillment and what we enjoy doing. He indicates our spiritual mission in life as Mercury represents our outer expression. With a good Jupiter, but without a good Mercury, one may be wise inside but will outwardly appear unwise. Jupiter does not give attention to detail like Mercury and so may not allow us to articulate ourselves with clarity. His concern is more with doing the work right than with explaining how it is rightly done.

Jupiter represents joy in life, joy in living, and the positive spirit. He is the great optimist who always sees the good. In him, all sorrow, depression and melancholy is overcome or turned into a learning experience.

✓ Jupiter is the planet of luck, grace, favor and fortune. He gives wealth, abundance, prosperity and success. In the lower sense, he gives fortune on the material plane, for it is the daring optimist who succeeds in the end. He also is indicative of good karma and unexpected rewards. Those who win at races or lotteries or have great inheritances usually have a well placed Jupiter.

In the higher sense, Jupiter is the Divine grace which can fulfill all of our needs without our seeking. He gives religious merit and spiritual beneficence. When Jupiter is with us, all life, all the universe is with us, for he is that cosmic and Divine beneficence.

✓ On a physical level, he is the planet of health. He makes us active in a healthy way and attunes us with the joy of nature. He gives vigor, vitality and a strong immune system.

On the negative side, however, when the expansive Jupiter nature is afflicted, we can become overly optimistic. We will imagine the best and not guard ourselves properly. We will be vulnerable to the deceptive schemes of others. We can over extend ourselves, go beyond our resources, be overly generous, or spend too much. Our speculations will prove faulty. We will try to do too much and succeed in nothing. We may suffer from unexpected bad luck, bad karma, trouble with authorities and institutions, or loss in litigation.

Too much of Jupiter can make us too materialistic, too enamored of wealth, and caught in conventional values and beliefs. We may become self-satisfied, too content, and caught within the status quo. Jupiter is a fun-loving and joyous planet; but when wrongly placed he can get us caught in the pursuit of pleasure and luxury, much like Venus. Though the pleasure of Venus is largely sexual, Jupiter's is of groups and crowds.

Jupiter likes music and can indicate musical talent. He likes shows, ceremonies, parades and rituals. He can make us into a showman. On a lower level, he likes parties and can make us self-indulgent. His influence can make a good entertainer or even a rock musician, with his love of expansive energy and noise. His happiness is in sharing; even when unspiritually oriented, he will still cause us to drink with our friends and pay for the drinks.

On a higher level, he indicates the priest and is concerned with propriety, formality and hierarchy. He can make us enamored of ceremony, ritual and display. Hence, in Sanskrit he is also called Brihaspati or Brahmanaspati, the original priest or Brahmin. Jupiter is the great planet of aspiration. He shows our faith in life and can indicate the religion we follow or the form of the Divine we are naturally inclined to worship.

Jupiter shows our devotion and dedication in life. As such, for the woman, it signifies the husband. In her chart it will show his nature, health, and her relationship with him. However, this is more true of Hindu society where marriage has followed family and religious sanction. For Westerners, where marriage is more owing to choice or passion, Mars often is more indicative of the partner for the female.

Jupiter reveals the expansiveness of our spirit, just as Saturn indicates our capacity to contract or concentrate. It is no wonder that people all over the world have always sought the energy of this planet for inner as well as outer prosperity and creativity. It is the energy of grace in our chart which we can use to further our aim in life, which should be the aim of life itself for the overflowing of beneficence and love.

Jupiter's influence functions on a higher level if tempered with that of the Sun or Saturn, which are more stern and realistic. All planets represent energies which are one-sided in themselves and require the right balancing for true harmony — even that of Jupiter.

Venus

Venus is joyful in spirit, possesses a beautiful body, is splendid and has lovely eyes; she is the inspirer of poets, is watery and airy in constitution (kapha and vata), and has curly hair.

— Parashari 3.28.

Venus manifests the feminine spirit; she is well known as the Goddess of love and beauty. Our Venus shows our affection and sense of harmony in life. In the chart of the male, she represents the wife or lover. She is our appreciation of the beautiful and, as such, represents our aesthetic sense. Venus is the significator of art, poetry, painting, music and dance. She is our muse in life, our sense of the beloved that draws out our creative expression. She indicates our sensitivity, refinement and gentleness.

On the lower or outward level, Venus shows our seeking for pleasure, comfort and luxury. She represents the pleasure of the senses and the comforts of the body. She is sexuality and sexual attraction and serves to make either the woman or the man more appealing to the opposite sex. She brings wealth as an adornment. She is beauty, style and elegance — the refinement of wealth and not just crude accumulation. Her concern is not just with quantity, but with quality and good taste. She likes gems, antiques, and things of special value. She wants, not just for the joy of possessing but to have the adulation of others.

Thereby she is also inclined to be vain, superficial and affected — mere show. She likes not only to exhibit herself and her own beauty, but to display her adornments which serve to embellish her. She demands that we please her and that we be pleasing to her. She can become the pleasure that dissipates, exhausts and debilitates; the self-indulgence that can destroy us.

In this regard, Venus is the seductress. She is attractive and fascinating. The web of her power can catch our energy like a spider and drain away our fire — our positive will in life — pursuing her favor, which is often fickle or hard to get or impossible to attain. She is dreamy, wispy and hard to hold, and thereby controls us by our seeking of her. She may never let us attain her, for her joy is in being desired, not in being possessed.

Inwardly, Venus is the morning star, the light of inspiration which is the first spark of the Sun of truth. Venus is our aspiration to the good, the beautiful and the pure — our devotion to truth. She is our love that in its true nature is the love of truth. She is our sensitivity that becomes sensuality through its impressionability; but her basic nature is good. Such a pure Venus comes out in association with Jupiter and Mercury. Her vain side manifests in alliance with Mars, which causes an excess of passion, emotion, sexuality and sensuality.

Venus shows our natural tendency to beautify things, to make things reflect their pure or astral forms. Our Venus works on our world to help bring it into harmony with its inner meaning as a play of delight. For Venus all is play (which on a lower level means “all is show”) and it is the pathos, the drama of the play that matters to her, not any practical or objective

reality. Venus gives the sentiment that would sacrifice a kingdom for one's true love. The the astral Gods or Devas, are Venusian creatures and through them is the play of beauty in the world.

Venus represents the higher astral and is the star of our astral light. She opens us up to the kingdoms and realms of beauty of the Gods. These include not only the realms of art and myth but also many psychic abilities, powers of visualization, and creative direction of the mind force. On the highest levels, she opens us up to the heavens of devotion wherein we can commune with the Divine in the form that most appeals to us.

In Indian mythology Venus is the teacher of the demons or titans, the Asuras, since to subdue and influence them cannot be done by force but only by charm and grace. Venus also gives power. It is not only the power which fascinates but also the power to move and to motivate. A strong Venus gives sexual power, which on inner levels can be transmuted into astral or spiritual power and strength of will. A strong Venus can give charisma or power of personality. This may be a capacity to inspire, or it may just be a giving of enthusiasm. However, it can also be the power to hypnotize and thereby deceive. Venus can be the sorceress and has many forms of subtle power and allure to entrap us.

Venus was the main planetary deity of Egypt and of Mexico, where Atlantean influence persisted the longest on this planet. Their calendars were based upon the cycles of Venus. The positive and visionary side of Venus came out in these cultures with the use of gems, colors and music; but the negative side also came out when these cultures declined into black magic and idolatry. This resulted in a sumptuous occult kind of materialism that aimed at both physical and astral pleasure. The majority of humanity was turned into slaves for the selfish pleasure of a few. Occult energies were turned towards this subtle astral indulgence. This caused a revolt of the earth energies and the higher Venusian forces which destroyed Atlantis in a flood — from the ocean itself that holds the power of Venus.

Modern culture is bringing out aspects of a negative occult Venus in the mass media, with its massive sensuality and cult of sex and violence. However, we will probably avoid the destruction that Atlantis suffered, though we will experience some major difficulties from our ignorance. It is important that we use this glamour force in the right way. It can heal if used consciously or destroy if used selfishly.

A strong Venus is very helpful in any chart, as it indicates capacity to love, sense of refinement, beauty and purity. Love is the strongest power, and in this regard Venus possesses the power to overcome even Mars. Venus gives vitality, the energy of delight. She is our portion of the Ananda, the Divine Bliss in creation.

✓ An afflicted Venus, on the other hand, is one of the most difficult things to overcome, as it allows us to be taken in by appearances. This lower side of Venus is much in evidence in our culture with its emphasis on the pleasures of the senses. Even the artistic side of Venus has largely been reduced to this today, with our emphasis on loud music, bright colors and showmanship.

We must discover Venus as the love of truth to overcome Venus as the love of appearance. For that we must seek the deepest nature of our love and not accept the image of glamour for it.

Saturn

Saturn has a tall and thin in build, has yellow eyes and is airy (vata) in constitution; he has large teeth, is lazy, lame and has coarse hair. — Parashari 3.29

Saturn is traditionally the most difficult of the major planets, the legendary king of the malefics. He has been feared throughout the centuries as the great God of Death — the significator of death, disease, poverty, separation, ugliness and perversity. Though Saturn possesses a higher and more beneficent side, at least from the standpoint of the spiritual life, even this is stern and exacting, hard to live up to and to endure — a power of discipline, asceticism and solitude.

✓ Saturn brings limitation and obstruction, hindrance in self-expression and in self-manifestation, which may become oppression and adversity. As Jupiter indicates the process of creation and expansion, Saturn brings about contraction and destruction. As Jupiter is the great affirmer, Saturn is the great negator. As Jupiter is the God of joy, he is the God of sorrow. As Jupiter is the optimist, he is the pessimist. As Jupiter shows the joy inherent in all life, Saturn reveals all life as misery. Jupiter is the positive teacher of the soul; Saturn, the negative guide. As Jupiter tells us that “all is God,” Saturn drills into us that “nothing is Divine,” that there is nothing truly real in the outer world. The religions of world negation, like Hinduism and Buddhism, have the influence of a strong spiritual Saturn.

Saturn is the significator of disease, old age and death — the great enemies of human life which overcome all life bound by time. As the most distant in orbit of the major planets, his is the major influence we all must face in the end. Hence, in the placement of Saturn in the chart is the ultimate issue of our life and destiny, the hard facts or stern reality we must face.

Though the power of Saturn to limit or destroy what it influences should not be underestimated, its positive value must be considered as well. Destruction is the necessary counterpart for creation, as decay and

death are required for new life and growth. The limitation on our material fate is necessary: all material things must come to an end; what is put together must come apart; and all things must return to their component elements. The Four Noble Truths of the Buddha and his doctrines of impermanence and universal suffering reflect the wisdom of Saturn.

Our great fear of Saturn has measured the degree of our attachment to the material world and our inability to face the ultimate issues of our existence. Saturn shows us the limitation of this realm, which is the necessary but painful lesson we must learn to find our way into the unlimited. Saturn is death that takes us beyond the limitations of mortal life, which is the gateway to the eternal, though straight and narrow as the razor's edge.

√ Saturn gives bad luck, misfortune, and oppression. It is the planet of bad karma or unfortunate destiny. Yet these may come upon a soul not because it was evil or slow to evolve in past lives. Some souls, particularly those who are more advanced, may seek such things as a means of quicker and deeper spiritual growth in life. Anyone can resort to the Divine in prosperity, but who can do so in great adversity? Such is the measure of a great soul. Saturn is also the suffering that makes us grow inwardly.

√ The influence of Saturn is to delay, to withhold. As the slowest moving of the planets, he retards things, holds back their development. Those retarded in mind or speech are usually under a strong affliction of Saturn. He makes us deaf and blind, stunted or deformed. Saturn is the signifier of old age, the God of time, who brings on all the degenerative processes of aging, the failure of our faculties and our powers. As such, a badly placed Saturn causes premature aging. Saturn takes away our vitality on a physical or on a mental level. He causes depression, melancholy, and self-pity, and gives rise to worry, fear and anxiety.

As a nervous planet, Saturn obstructs nerve functioning. He may cause numbness, paralysis or degenerative neurological disorders. His obstructing and repressing influence on the mind may promote neurosis or insanity. Saturn is behind most diseases, particularly chronic and degenerative diseases, and diseases of old age, including arthritis and cancer. As representing decay he can cause an accumulation of waste materials in the body and often is a point of devitalization in the chart.

√ Saturn causes poverty, deprivation and want. He keeps us in bondage or servitude, under the domination of others, and under the rule of external forces. Yet Saturn also causes us to retain what we possess. Saturn indicates property, land and fixed assets. Those who obtain wealth through a well-disposed Saturn may become misers and will carefully hold on to what has with such difficulty been acquired.

In the lower sense, Saturn is a selfish planet; in fact, we could say that Saturn is the planet of selfishness. It indicates our most deep-seated and obstinate ego drives towards self-protection. Saturn is our survival instinct, which becomes our need to maintain our separate existence, and is more basic and stronger even than our sexual drive. Most of our materialistic values, like our need for wealth, are little more than glorified survival values and bear the limitation and poverty of vision of Saturn. They are caused by the influence of Saturn but, as circumscribed by it, are also destroyed by its disintegrating affect.

Furthermore, as the planet of the ego, Saturn is also the planet of fear, upon which the ego is based. Saturn creates fear and darkness in the mind. He makes us feel that we cannot overcome things, that life is against us. He makes us doubt ourselves, doubt even the Divine, and makes us prey to dark fears, fantasies and phobias.

Saturn represents the darker side of the mind and the baser elements of life: crime, perversity and paranoia. Saturn indicates the underworld, the lower astral realms. Its influence works through ugliness, terror and fright, abuse, degradation and self-debasement. Saturn can cause not only separation from loved ones and loss of love but also sexual perversions and unnatural sexual actions. Saturn can cause us to pursue gross pleasure without any grace, or find pleasure in acts of violence, harming others, or even harming oneself.

Usually, a strongly malefic Saturn is prominent in the charts of criminals, perverts, or evil-minded people. Its negative side comes out particularly in association with Mars, another cruel planet. There is no limit to the destruction the evil forces that these planets can project when not under benefic influence.

On a lower level, Saturn represents the gross body and the senses, the elemental forces which dominate us. It is the gravity that pulls us down and gets us attached to what is inferior.

Saturn is the God who eats his own children, who devours his own progeny. He raises people up, but eventually casts them down in a very precipitous fall. Those who are under the spell of his base values will eventually be destroyed by them. He shows the falsehood for what it is, in which there is the revelation of the enduring value of truth.

As the power of darkness and obstruction, Saturn is the enemy of the Sun and the Moon and has an eclipse-like effect upon them. Only Jupiter has the power to really subdue or to balance out his influence, though Venus and Mercury can refine it to a great degree. As Saturn is limiting, Jupiter is unlimited. As Saturn is miserly, Jupiter is generous. Both together allow for an equalized movement of expansion and contraction, creation and destruction, in which there can be true growth. As Jupiter

elevates Saturn, Saturn gives Jupiter a greater detachment and more objective perception.

Saturn is in many respects not only the lowest of the planets but also the highest. Its lesson is the most difficult but the most rewarding. Saturn is the grandfather spirit and law giver, our guiding ancestor. He represents not only the negative influence of the past which constricts us, he represents the positive spirit of the past that brings order and consistency to our lives.

Saturn in Hindu mythology is the son of the Sun. The Sun moves in a chariot directed by Saturn. Saturn is the darkness, death and sorrow we must overcome for the revelation of the true light. He is the guardian of the mysteries of true awareness — which can only be attained through a very precise and exacting cultivation of attention.

Saturn is the yogi in meditation. He can give complete detachment and independence. He is the one who stands alone and goes beyond the limitations of the masses. He shows the way of transcendence, though necessarily difficult, whereby all limitations can be overcome by resorting to our true and unlimited Self. In this respect the power of Shiva, who the lord of the yogis and the God of death and transcendence, may work through Saturn.

A well-placed and strong Saturn is thus necessary for the spiritual life. In fact, it is necessary for creating anything of enduring value in any domain of life. Saturn gives the concentration, the sense of detail, the discipline and seriousness necessary to deal with the great challenges of life.

Saturn is the significator of life itself. It indicates fate, term of life, and longevity. A strong Saturn protects the life. Saturn is the planet to be propitiated in old age. He indicates the regime necessary for full life and longevity, violating which, we suffer from premature decay and death.

THE LUNAR NODES

Rahu creates smoke, has a dark body, resides in forests and engenders fear; he is airy (vata) in constitution. Ketu is similar to Rahu. — Parashari, 3.30.

Apart from the seven planets, Vedic astrology regards certain significant points of planetary relationship as minor or secondary planets. The two most important of these are the nodes of the Moon. The north node, or Dragon's Head, is called Rahu in Sanskrit; the south node, or Dragon's Tail, is called Ketu. We will refer to the nodes throughout the book as Rahu and Ketu, as it is a simpler nomenclature.

The lunar nodes are considered to be shadowy planets. Astronomically, they represent the points at which the Moon's orbit crosses the ecliptic, the celestial equator. These are the places at which the Moon crosses the point of the Sun's orbit, at which eclipses can occur. The lunar nodes show the times when the solar and lunar forces obstruct each other or cancel each other out. They show the potential for short-circuiting, as it were, our solar or lunar energies. They are thus very sensitive points that can cause repercussions in the total field of planetary forces.

Rahu, the north or ascending node, is the point at which the Moon crosses the ecliptic to the north; Ketu, the south or descending node, is where it crosses it to the south. The influence of the north node is thus ascending, expanding and externalizing, but of what is largely a negative force. The south node is descending, contracting and internalizing. Hence, in the Vedic system the south node is less negative than the north.

Eclipses of the Sun and Moon can occur in proximity to either of the nodes. The nodes were regarded mythologically as the demon which swallows the luminary and causes the eclipse. As such, they have the power to overcome the Sun and the Moon, and in this sense they can be stronger than any of the planets.

In Vedic astrology, therefore, the conjunction of any planet with either of the lunar nodes is regarded as a kind of eclipse of that planet wherein its energy is in some way obstructed, negated or liberated.

While it is the practice of many modern astrologers today to overlook or consider lightly the lunar nodes, Vedic astrology regards them as among the most important factors in chart interpretation. They possess the power not only to negate planetary influences, but because eclipses are points of energy transformation, they have additional special properties to transfer or to augment planetary influences for good or ill.

The Lunar Nodes in Western Astrology

Western astrologers correlate the north node (Rahu) with Jupiter and the south node (Ketu) with Saturn. They see the north node as generally benefic and the south node as malefic. They interpret the north node as a point of easy expansion of energy, leadership potential and good luck. The south node appears to them as a point of obstruction, limitation, thwarting of self-expression, loss of power, and misfortune.

They relate the nodes karmically. The north node is viewed as a point of good karma from an unselfish past life in which the individual used his energies (usually represented by the planet aspected by the node) for the general good. The south node is regarded as a point of difficult karma from a past life in which the individual furthered his own selfish interest at the expense of others.

However, they also regard that the influence of the north node in excess can result in a dissipation of energies. It may cause us to become carried away by mass trends and collective influences (something like a badly placed Jupiter). The south node, on the positive side, they consider can develop strong concentration and mastery of abstruse or arcane subjects (something like a well placed Saturn).

The north node is regarded as showing the opening up of a new and positive karmic sphere; the south node shows completion of or limitation to an old karmic pattern.

The Lunar Nodes in Vedic Astrology

The lunar nodes in Vedic astrology are a much more complex and studied phenomenon than in Western astrology. Their meaning is usually quite different though, under certain conditions, it can be similar to that in the Western system.

The lunar nodes, by themselves, are regarded as generally the most malefic forces in the chart. The north node, Rahu, is said to be like Saturn, the greater malefic; the south node, Ketu, like Mars, the lesser malefic. Yet, the nodes have a subtler, more psychic, and more difficult to neutralize malefic force than these two main malefics. Of the two, the north node, Rahu, is regarded as more malefic — as usually the most malefic force in the chart.

That the two nodes are malefic is quite logical, for they indicate the factors which cause eclipses that block out the light of the great luminaries, the Sun and the Moon. For this reason they are more indicators of bad karma than good. They may show when collective karma shadows the individual life, and in this regard they can represent collective catastrophes. Moreover, the south node, as completing the karmic cycle, is more generally fortunate than the north node that begins it because its energy is being internalized and withdrawn.

✓ Rahu, the north node, which Western astrologers equate with Jupiter, Vedic astrology perceives quite oppositely as a more malefic form of Saturn. However, Vedic astrology does recognize that the lunar nodes (either of them, but more commonly the north node) can function in a positive, Jupiterian manner when associated with a strong planet or when in a strong position. As shadowy planets, the nodes take on and magnify the power of the planets with which they are combined. The north node in the Tenth house, for example, can boost up our career, but it may threaten our integrity in the process.

✓ Rahu is regarded as the main planetary factor behind insanity, neurosis, neurological disorders, possession by negative entities, and other such abnormal sensitivities of the mind and nervous system. This is particularly

true when it influences the Moon (especially by conjunction) and other factors representing the mind (like Mercury and the Fourth house). It can heighten our astral sensitivity, which can be to weaken our soul's grip on the physical body.

Personally, I have studied the influence of Rahu on many charts and have seen a high instance of Moon-Rahu combinations in insanity, nervous disorders, or criminal action. Note Moon-Rahu conjunctions in charts of such mentally disturbed and power-seeking types as Jim Jones and Charles Manson.

Rahu's manifestation is not always as severe and may be counteracted by other forces, as anything in astrology can be. Yet, its basic effect is usually as predicted in traditional Vedic astrology and seldom really Jupiterian.

¶ The key to most nervous, psychological and emotional disturbances; susceptibility to drugs and psychic influences; mysterious diseases like cancer or neuro-muscular disorders; as well as most inexplicable general mental unhappiness, malaise and unrest in life, can usually be traced to the influence of these nodes, especially Rahu. This is particularly true when they combine with and augment the negative force of other malefics like Saturn.

¶ Ketu, the south node, which Western astrologers treat like Saturn, is treated in the Vedic system like Mars. Though malefic, it is not regarded quite as malefic as it is in the Western system. Ketu creates doubt, disturbance, anger, ambition, willfulness, and a critical and often narrow vision in life which may lead to conflict and argument. While Rahu shows an individual carried away by mass trends, collective, unconscious, or astral influences, Ketu shows the individual caught in his own contracted energies, negative, critical, doubting, isolated, alienated, and obstinately separate.

The Negative Sun and Negative Moon

¶ As the factors which determine eclipses, the nodes are the shadows of the Sun and Moon (speaking here symbolically, not astronomically). The north node, Rahu, is the shadow of the Moon, or the negative Moon. It has the power to obstruct, negate, cover or darken the Moon (the mind). The south node, Ketu, is the shadow of the Sun, or the negative Sun. It has the power to obstruct, negate, cover or darken the Sun (the self).

¶ As the negative Moon, or the negative side of the Moon (the mind), Rahu represents illusion, hallucination, trance, psychosis, paranoia, and other such negative mental states. As the negative Sun, or the negative side of the Sun (the self), Ketu represents self-doubt, lack of self-confi-

dence, and lack of self-worth, which can lead sometimes to self-aggrandizement or, ultimately, megalomania.

✓ J Rahu has the power to overcome the Moon, and Ketu has the power to overcome the Sun. They can limit other planets as well, though not to such a degree. Similarly, Ketu can obstruct the Moon; it may create violent fantasies, an attraction to the lower or macabre side of life, drug addiction or alcoholism, or dark emotional states. Rahu can obstruct the Sun; it may create confused imagination, indecision, illusions about oneself and the capacity to lose oneself to collective or psychic influences. Yet Rahu is more dangerous to the Moon; and Ketu, to the Sun. As having the power to overcome the Sun, Ketu is the most powerful planet in the chart besides the Sun.

However, please do not overreact to these two shadowy planets. Their influence is only a portion of the chart. It seldom manifests the extreme negative side; but for unaccountable, generally psychological or neurological difficulties, please examine these two nodes. They explain much that is hidden or occult in life.

Positive Sides of Rahu and Ketu

✓ J On the positive side, the influence of Rahu can put us in harmony with collective trends and give popularity, prestige, fame and power. It imparts an almost psychic sensitivity to mass trends and a capacity to use them. Ketu, in the positive sense, can create great powers of concentration, powerful perception, independence, the capacity to transcend external influences, and psychic and spiritual insight. In terms of Yoga and the spiritual life, it ultimately becomes the significator of liberation itself (Moksha karaka). Aligned with Mercury, it gives good insight and is helpful in the pursuit of such subtle subjects as astrology.

The positive influence of the nodes, however, is less common than the negative, and both tend to have a debasing effect upon us. Both nodes represent very difficult forces to handle, and their positive side may only come out through overcoming great obstacles in life and may have side-effects.

Rahu usually functions best when placed in a strong house, like the Ninth or the Tenth, with the ruler of that house powerfully placed elsewhere. There it can give fame, status and prestige. It may give this when strongly located in the First house also.

Ketu means a flag. It has the power to boost up the effects of strong planets with which it is conjoined. A planet in its own sign or exalted, conjoined with Ketu gains considerable power. Venus in the Second house in Libra, conjoined with Ketu, for example, will give wealth. With Mars

in Scorpio in the Third house, Ketu can give great military prowess. Rahu can also function in this way, but to a lesser degree.

A strong Rahu gives worldly powers and success — the fulfillment of worldly desires, — but usually not inner fulfillment. It can give rise to worldly desires that can never be fulfilled, however successful the individual may be, resulting in outer success combined with inner turmoil.

Ketu gives sudden and unexpected results for good or ill, depending upon its placement. Well-placed, it makes the individual strong but not necessarily sensitive to others. The lunar nodes, like Saturn, can increase base values in life, producing more selfishness, even though providing outer success. Hence, they can get us trapped in the realm of the senses and in the abnormal or unnatural use of the body.

In the spiritual realm, Rahu can give psychic powers and mediumship capacity, but also danger from drugs, danger of possession, and danger from black magic. Ketu gives perception, liberation, wisdom, and psychic sensitivity in a more genuine way, but can give a too limiting, critical view of things that gets us stuck in some corner of our minds. Yet, as the two nodes are always opposite each other, usually when one is strong or weak, so is the other.

URANUS, NEPTUNE AND PLUTO

The more recently discovered distant planets — Uranus, Neptune and Pluto — are not usually used in Vedic astrology, and quite effective readings can be done without them. Most of the influences they represent are determined in Vedic astrology according to the lunar nodes.

Pluto appears much like Ketu. It represents the negative side of Mars and is a psychic, willful planet. Its influence is similarly mysterious, destructive, negative, and manipulative. It can lead us into danger or suffering, even death.

Uranus, like Rahu, is related to Saturn in sign rulership but does not so easily correspond to it as does Pluto to Ketu. Rahu is something like Neptune and Uranus combined. Rahu has the imaginative, hallucinogenic side of Neptune along with the energizing, shocking power of Uranus. The influence of Uranus is eccentric, erratic, disturbing, and a strongly individualizing force. It can force us into spiritual changes but may just derange us if we are not conscious of its power.

Neptune relates to the negative or secretive side of Jupiter and is a strongly sensitizing and often psychic influence. It has a subtle Venus-like effect. It is the planet of imagination, illusion, fantasy and charm.

THE SIGNS: HOW THE PLANETS TRANSMIT THE INFLUENCES OF THE STARS

Vedic astrology employs the same twelve signs of the zodiac as in Western astrology. The meanings are similar, but their locations are determined sidereally, as we have mentioned.

THE TWELVE SIGNS

ENGLISH	SYMBOL	SANSKRIT	ANIMAL	RULER
Aries	♈	Mesha	Ram	Mars
Taurus	♉	Vrishabha	Bull	Venus
Gemini	♊	Mithuna	Twins	Mercury
Cancer	♋	Kataka	Crab	Moon
Leo	♌	Simha	Lion	Sun
Virgo	♍	Kanya	Virgin	Mercury
Libra	♎	Tula	Balance	Venus
Scorpio	♏	Vrishchika	Scorpion	Mars
Sagittarius	♐	Dhanus	Centaur	Jupiter
Capricorn	♑	Makara	Crocodile	Saturn
Aquarius	♒	Kumbha	Waterbearer	Saturn
Pisces	♓	Mina	Fishes	Jupiter

SIGN RULERSHIP

The signs reflect the meaning of the planet which rules them. The key to understanding sign rulership is that it reflects the orbits of the planets around the Sun.

Saturn	Aquarius
Jupiter	Pisces
Mars	Aries
Venus	Taurus
Mercury	Gemini
The Moon	Cancer
The Sun	Leo
Mercury	Virgo
Venus	Libra
Mars	Scorpio
Jupiter	Sagittarius
Saturn	Capricorn

Cancer and Leo represent the orbit of the Sun. Around these two signs are Gemini and Virgo, which represent the two halves of the orbit of Mercury, the first planet in distance from the Sun. The next to follow are Taurus and Libra, the two halves of the orbit of Venus, the next planet out from the Sun; Aries and Scorpio, the two halves of the orbit of Mars; and Pisces and Sagittarius, the two halves of the orbit of Jupiter. Finally we find Aquarius and Capricorn, the two halves of the orbit of Saturn, the most distant planet from the Sun.

Each planet has two signs. The odd-numbered sign represents the positive half of its orbit around the Sun, wherein it is increasing and expressing its energy; the even-numbered sign represents the negative half of its orbit, wherein it is decreasing and withdrawing (interiorizing) its energy. Cancer and Leo represent the positive and negative halves of the Sun's rotation on its own axis.

The Moon as the Feminine Side of the Sun

Vedic astrology sees the Sun and the Moon as in essence one planet. The Moon is the feminine side of the Sun that has been emanated to the proximity of the Earth to nourish and promote life on Earth. The Moon is the incarnation of the Divine Mother who dwells in the Sun. It is no mere astronomical coincidence that the Moon and Sun have the same relative size from the Earth; it is part of the working of cosmic law. Eclipses of the Sun and the Moon can only occur because of this. They are not accidental but are points of energy transformation necessary for the development of life on Earth.

The interrelationship of the Sun and the Moon is necessary to maintain the balance of positive and negative, masculine and feminine, yin and yang energies on Earth. Without the Moon being the same apparent size and balancing the influence of the Sun, life on Earth would not be possible. The homeostasis necessary for life could not be maintained. The Moon allows the Earth to hold water and is responsible for the maintenance of the oceans. Through the oceans it allows for life, for the rains that nourish plants, and for maintaining fertility in creatures. Its energy allows for the building up of our bodies and minds.

ODD AND EVEN NUMBERED SIGNS

The odd-numbered of the constellations are the positive, masculine, or active signs; the even-numbered are negative, feminine, and passive. For example, Aries, sign 1, is the positive or masculine sign of Mars, wherein its energy is outgoing, expressive, manifest. Scorpio, sign 8, is the negative or feminine sign, wherein its energy is internalized, hidden, acting behind the scenes. Generally planets are stronger in positive signs;

that is, they can accomplish more. Odd signs have a more yang or solar nature, and even signs have a more yin or lunar nature. Odd signs are more energetic or Rajasic; even signs are more resistant or Tamasic.

Both positive and negative signs are necessary; no distinction of high or low, good or bad is implied. The negative side of a planet is that portion of its orbit when it is gathering in cosmic energy; the positive side, when it is releasing it.

The planets exist to bring into the solar system their respective portion of the sevenfold cosmic energy from the stars. The planets are the dynamic principles, whereas the signs are the fields or tissues maintained by their movement. The solar system is an organism. The zodiac reflects the organic relationship of the solar system with the galaxy. The planets are transmission stations that bring in the seven rays from the galactic center and digest them, to allow for the evolution of the solar system and the development of intelligent life on Earth.

By this system, Vedic astrology cannot accept Uranus, Neptune or Pluto as ruling signs, as they are ascribed today in Western astrology to rule Aquarius, Pisces and Scorpio. This would destroy the sequence of orbits and the logic of sign rulership. However, these planets may be related to the signs in a less direct way. Pluto does appear related to the negative side of Mars, Neptune to the negative side of Jupiter, and Uranus to the positive side of Saturn. They can be considered co-rulers of these signs, just as Ketu and Rahu are often considered to be co-rulers of Scorpio and Aquarius, as their similarity to Pluto and Uranus would affirm.

We see, therefore, that the signs do not exist apart from the planets. Gemini, for example, is nothing but the energy channeled by Mercury in the positive side of its orbit, while Virgo is its energy channeled in the negative half. The energy sustained by the orbit of each planet is projected through two signs of the zodiac, or two thirty degree sections of the sky relative to the Earth.

SIGNS BY QUALITY

Each sign relates to one of the three major qualities, called in Western astrology "Cardinal," "Fixed," and "Mutable." In Sanskrit they are called Chara, "active," Sthira, firm or "immovable" and Dwiswabhaba, dual or "both natured".

These qualities relate to the manner whereby the individual directs his or her energy in life and is often reflected in the nature of the character. These qualities are much like positive (Cardinal), neutral (Fixed), and negative (Mutable) electrical charges. No quality is necessarily better or worse than the others. However, each has its energetic pattern and its characteristic imbalances that an individual dominated by it must master.

Cardinal Types

Cardinal signs show the positive, active, dynamic, initial, or guiding phase of their respective element. Cardinal quality corresponds generally to the quality of Rajas: It is the principle of movement, gives impulse, direction, and expression; but may cause disturbance, agitation, and too forceful or too frequent action.

Cardinal types (those individuals who have planets predominately in Cardinal signs) are people of action. They are positive, expressive, outgoing, and have a high sense of achievement and accomplishment. They are willful, aggressive, impulsive, dynamic, and often become successful as leaders. Most high achievers or executive types are of this quality. While they can accomplish a great deal and often get what they want, they may be lacking in sensitivity or unable to reflect upon themselves or their goals properly. They may impose themselves on others or harm others along the way, or at least may not be sensitive to the feelings of others. They can overextend themselves or burn themselves out through excess activity, movement and stimulation. As souls they may be beginning a new phase of manifestation. Modern culture likes this type. They have self-confidence, seek advancement, and direct their energy towards their goals in a powerful way. Many of our leaders, bosses and entertainers are of this type.

Cardinal types need to cultivate more sensitivity, flexibility, patience, and introversion and develop more consistency and stability. They need to make sure that what they are directing their energy towards reflects their deepest will and aspiration so as not to get caught in action for its own sake. If they can do this, their capacity for inner development in life can also be very high.

Fixed Types

Fixed signs show static, stable, neutral, formal, or enduring phase of their respective element. Fixed quality corresponds generally to Tamas: It is the condition of form or substance; gives continuity and consistency; but may cause inertia, resistance and stagnation.

Fixed types are firm, stable, and determined in who they are and what they do. They like to continue, preserve, and uphold things. They are quite settled in themselves and often unwilling to modify their opinions or to question themselves. Their characters are firm, hard, and unyielding. They are consistent, have strong faith, and do not waver in their beliefs. They can be like a rock, which is not moved by things. They can be obstinate, fixated, and incapable of accepting or even acknowledging any other point of view than their own. They may be conservative or traditional or at least

may not see the possibility of another way of doing things. They are often possessive and may accumulate much in life, finding it difficult to let go. When highly evolved, they are souls who hold to the truth and have great faith. When less evolved, they may be insensitive, attached, or resistant. They change slowly, but what they alter will endure. They can be emotional, sentimental or have a strong feeling nature. Sometimes they are thoughtful, but they go more deeply into the ideas they already have rather than develop new ones. As souls, they are usually maintaining a phase of manifestation.

Fixed types need to develop more initiative and attempt more new things, particularly new ways of looking at things. At the same time, they need to be more sensitive, adaptable, and open. They must make certain that what they are holding on to is the truth and not just some pattern of negativity, emotionality, or selfishness.

Mutable Types

Mutable signs show the negative, transitional, unstable, undirected, or malleable phase of their respective element. Mutable quality corresponds generally to Sattva: It is the subtle, transformative, or refined state of the element which may, however, cause instability, hypersensitivity and disintegration. (It should be noted that some Vedic astrologers associate fixed quality with Sattva, as it is stable, and mutable quality with Tamas as it is disintegrating; but mutable signs are the best for developing the mind, which is of the quality of Sattva).

Mutable types are flexible, adaptable, and capable of many things. They often have many talents, interests, curiosities, and skills. They are prone to be indecisive and may find it difficult to act. In addition, they may be inconsistent and unable to stick to things. They are often mental types who like to think, calculate, worry, or reflect, and they can become too introverted or overly preoccupied with themselves. They more commonly suffer from mental or nervous disorders, immune system derangements, and allergies. They are often agile on a physical level, particularly when young, but have poor endurance. They can be very talkative or communicative, though they may not have anything specific to say. By their ability to exchange things, they can become good businessmen, yet they may also get caught in their ideas and calculations about things. They may be successful as performers, as they can modify the character that they appear to be, but are apt to be unstable. When highly evolved, they are capable of great sensitivity and broad comprehension. When less evolved, they can be erratic, unreliable, and neurotic. As souls, they are usually completing a phase of manifestation.

Mutable types need to have more initiative, daring, and willingness to act. They need to set aside their thoughts and work through their actions. They also need independence, firmness, consistency, and peace. Above all, they need to direct their sensitivity in a more conscious direction so that they are not so easily disturbed by things, so that they use their sensitivity consciously as a tool rather than have it react against them unconsciously.

QUALITIES OF THE PLANETS

In judging the qualities of the individual in the chart, we must note the qualities of the planets themselves. Even if most of our planets are in Fixed signs, a strongly malefic Saturn may give much mutability to the nature or cause our patterns to be broken, no matter how strongly we try to make them endure.

In terms of the three qualities, the Sun and Mars are more Cardinal or active, liking to lead and to dominate. The Moon and Venus are usually more Fixed or passive, preferring to yield or to endure, but an afflicted Moon becomes very Mutable. Mercury and Jupiter are more Mutable or adaptable, liking change and development. Saturn in itself tends to be Fixed, tied to inertia; but its effect on other planets is to weaken them or render them Mutable. The lunar nodes, Rahu and Ketu, also function as disruptive or Mutable forces, unless well-placed, in which case they strengthen the qualities of the planets they are associated with and can give Cardinal strength. We should also note the qualities of the houses in which the planets are located.

In addition, it is important to note the particular planets in the signs of each quality. A Mutable Sun, say in Gemini, will give mutability to the will and character, even if the majority of planets are not in Mutable signs. A Fixed Mars will give a fixed energy and purpose, even if there are no other planets in Fixed signs. Hence, even if there is a relative balance of the qualities, the qualities will still have their affect according to the planets which they rule.

SIGNS AND THE ELEMENTS

Each sign relates to one of the four elements of earth, water, fire or air, in one of the three modes of these major qualities.

As the signs show the field in which the planets operate, their elements show their different levels — the layers or densities of our being in which we function in life.

Earth Signs

Strong planets in Earth signs show a strong sense of form, order, utility, and practicality, and they seek material manifestation or expression. They usually show a strong connection to or much work to do with the Earth, the body, or physical matter. For example, we can find them in such diverse professions as gardeners, doctors, bankers or farmers, all of whom deal with something tangible in the material world. They may show work with the hands, a strong sense of form, or work with the practical, informational, or earthly side of the mind. They keep us in the realm of the senses and require that we use our senses in a clear manner. They demand that we develop mastery of the body. They can have a certain gravity to them or weigh us down.

On the higher level, they can give us the capacity to realize our inner potentials in the material world, to see things as they are. Here we find them in the charts of old souls — those who have much connection with traditional cultures (like India or Mexico) and who may be completing their cycle of evolution. Those who follow Earth or nature religions, like Taoism or the American Indian path, may be of this type. On a lower level, they may tie us to the world or the body and place a shadow over us, even draw us into the underworld. Many souls just coming into this world, or up from the animal kingdom, can be dominated by such coarser earth influences.

Well-placed planets in Earth signs give practical efficiency, physical purity, and the capacity for work. Poorly placed planets in Earth signs constrict and block us and keep us tied to the harsher side of life.

Water Signs

Water signs bring our planetary energies into the realm of feelings and emotions and often give love, affection, and attachment. They can be instinctual or intuitive, depending on how we use them, and usually cause us to seek emotional regard and recognition. They can show much work to do on the level of feeling, with our psychology and with human relationship. They can give strong vital natures and promote the interchange of emotional energy between people. They indicate that our main fulfillment will come in relationship, which may be family, friends, social recognition, or even spiritual relationships. Those who have many planets in Water signs usually have many people around them, and they often provide a place in their house for people to come together. They may find it hard to create boundaries between themselves and others and thus may lack clarity. Their lives may be in the sea, as it were.

On a higher level, Water signs give wisdom, faith, devotion and compassion. They may be connected with astral worlds of art or devotion. On a lower level, they give sentimentality, greed and attachment. We may get drowned in the emotional issues we are not able to work out or do not want to let go of. We should note that while water is creative, it can also cause decay.

Well-placed planets in Water signs give positive feelings, love and creativity. Negatively placed planets breed deep-seated emotional turmoil or stagnation.

Fire Signs

Fire signs show strong will, ambition, determination, discrimination, perception, and a critical mind. People with fiery planets often seek power and a display of force and drama. Their focus is more on the self and character than upon the interchange with others. They like to be popular but usually to dominate, not to be on the same level with others, as is the case with Water signs. They show that our main field of activity in life is in the realm of the will. We need to be certain of our motivation and the nature of the self we are projecting. Fire signs give us the need to develop real independence, clarity, and understanding, and not just to shine over or rule over others.

On the higher level, they give independence and insight, strong judgement and high values. Fire types (those with strong planets in Fire signs) are able to penetrate into things and understand the underlying energy, motivation, or force behind them. Fire signs give leadership, the capacity to make alliances, and the ability to project warmth, light and beneficence. On the lower level, they may make us destructive. Our will may clash with those of others and bring us into argument and conflict. They may cause us to be vain, proud, or self-promoting.

Well-placed planets in Fire signs give illumination, freedom and enlightenment. They show the soul coming forth in its manifestation. Wrongly placed planets in Fire signs can be burnt up and show the will in turmoil and complication.

Air Signs

Air signs show versatility of movement and change, generally more on a mental level. People with airy planets are often intellectual or at least mental types. They seek communication and realization of ideas and ideals; their love is usually of knowledge. They are often speculative and not concerned with practical results. They may live in their ideas and calculations, plans and projections. They show much work to do in the

realm of thought and communication. They seek to ascend but may not have the foundation for it. Their energies may get scattered or diffused.

On a higher level, they increase idealism and aspiration and the longing to go beyond this world. They can be philosophical or humanitarian in their outlook. On a lower level, they may keep us confused and ungrounded, not willing to face the facts about life or about themselves. They may want to change things according to their own notions that may not correspond to any reality or truth of things. They may be attached to their mental patterns and nervous energy that may not reflect anything real.

Well-placed planets in Air signs give comprehensiveness, balance and sensitivity. Wrongly placed planets in Air signs have their energy dispersed. They show disturbance, uncertainty, and lack of consolidation and may cause mental or nervous problems.

EXAMINING THE ELEMENTS IN THE CHART

For a complete understanding of the elements in the chart we must examine the elements represented by the planets themselves, particularly that of the strongest planet. For example, one may have many planets in Earth signs, but if they are predominately fiery planets and strongly placed (especially an exalted Mars in Capricorn) one will have much energy, enthusiasm and motivation (fire) to accomplish things in the material or practical realm (earth). We would say such a person is "Fire operating in the field of the earth." Their force or the quality of their nature would be more fiery, but their realm of manifestation would be more earthly. Even their physical constitution would usually be more fiery (Pitta), though they would be active through the body, senses, or the concrete side of the mind.

If the planets are of different elements than the signs in which they are located, a certain cancellation or overpowering of elements can occur. If, for example, an individual has Mars, Saturn, the Sun and the lunar nodes (none of which has a watery nature) in Water signs, these planets may serve to negate the energy of water rather than to manifest it. They could even create air in the nature by this neutralization of water. If such planets are weakly placed, water may serve to overpower the elements and qualities the planets normally possess.

Much of the nature of an individual and their issues in life can be seen in how the elements relate in the chart. We could examine these configurations element by element and planet by planet but there is not the space for it. For example, if a person has planets primarily in earth and air, there will be a battle between the practical and idealistic sides of the nature. If they are primarily in water and fire, the emotions and the will may be at odds. If they are mainly in earth and water, their energy will tend to sink

or contract itself. If they are mainly in fire and air, their energy will expand and ascend but perhaps disperse itself.

The three qualities and the five elements are related. Cardinal quality is similar to fire; that is, energizing and expressive. Fixed quality is similar to water; gathering and stabilizing. Mutable quality is similar to air; fluctuating and communicative.

The signs share the attributes of their respective elements —

AIR SIGNS	Light, subtle, mobile, dry and clear. They are expansive, expressive, relating, and sensitive, but may cause dispersion and disintegration.
FIRE SIGNS	Hot, radiant, light, sharp and clear. They are active, guiding, penetrating, and separating, but may cause combustion and destruction.
WATER SIGNS	Wet, cloudy, cold, stable, smooth and soft. They are passive, yielding, receptive, and calm, but may cause stagnation and decay.
EARTH SIGNS	Heavy, dark, hard, rough, static and slow. They are contracting, resistant, unyielding, and unexpressive, but also give stability, endurance, perseverance, and loyalty.

USES OF SIGNS IN VEDIC ASTROLOGY

Western astrology tends to focus on the Sun sign. In Vedic astrology the Ascendant is the most important factor, followed second by the Moon sign, and third by the Sun sign. This is logical because the Ascendant is the most quickly changing of all planetary factors. It changes signs in two hours, compared to two and a-half days for the Moon and a month for the Sun. Hence, it more directly reflects our individuality. As it is the point of orientation of the Earth to the heavens, it also more directly reflects the meaning of our particular incarnation on Earth.

However, whatever sign has the greatest strength by aspect or association of planets, will be the strongest in the chart. It may not be one of these three signs, though it usually is.

The signs are not irreducible factors; it is the planets that are the main ones. For this reason, in Vedic astrology we speak of individuals according to their most powerful planet or planets, more so than their signs. We judge individuals primarily by their planets.

Sometimes the strongest planet is not the ruler of the Ascendant, the Moon, or the Sun. Usually, if a planet aspects these factors and their rulers, it will overpower them. For example, Saturn, as the strongest planet in the

chart, will give Capricornian traits (the traits of its Cardinal sign) even if there are no planets in Capricorn. It is the qualities of the planets that are the essence of Vedic astrology. The signs are only one side of that.

The following delineation of the signs is general, mainly according to personality types. It is primarily as Ascendants that their qualities are described here; but, to a lesser degree, the same indications apply as Moon signs or Sun signs.

DESCRIPTION OF THE SIGNS

Aries

Aries is the positive sign of Mars, Cardinal Fire, the beginning of the zodiac, the head of the Cosmic Man (time personified), a ram. As sign number 1, Aries gives independence, force, self-expression, and a strong personal orientation in life.

Aries types are dynamic, aggressive, competitive, and possess much initiative. They often live in their heads and can have a penetrating power of perception. They have scientific and logical abilities and may be good at research and invention, the development of new ideas. They are independent, adventurous, and skillful in what they do. They possess strong emotions and passions but usually remain in control of them. They are often willful, impulsive or headstrong and can be critical or opinionated; yet they can make good psychologists once they learn to examine themselves. Less evolved Aries types may be angry, impulsive, and manipulative, pushing their way through life and imposing their ideas and energies on others. They may be driven by their impulses and instincts.

Though martial, their martial energy is expressed more through the mind than the body. They are prone to argument but do not often resort to violence. They may be vain, self-indulgent, or just overly preoccupied with themselves. While very good at developing strategies, they may become victims of their own cunning. They can think about things too much and can give themselves ulcers. Aries types can be self-centered and are not always sensitive to others. They benefit from relationship to balance them out. They are usually initiating a new phase of manifestation. Their key to spiritual growth is to use their sharp minds to discover truth, not to promote themselves.

Taurus

Taurus is the negative sign of Venus, Fixed Earth, the face and neck of the Cosmic Man, a bull. As sign number 2, it gives a strong sense of relationship, partnership, and communication of feeling. Taurus types

seek balance and harmony in individual relationships and in their organization of their immediate environment.

Taurus people are stable, enduring, and fixed in their ways. They have a strong sense of form and beauty and may become artists and poets. They are often attractive, particularly when young, and like to adorn themselves. They can be very possessive and may become businessmen, bankers or those who accumulate property. They are apt to be materialistic and sensual, and enjoy comfort, beauty, luxury or adornment around them. They often develop taste, refinement and grace. They communicate well with others and associate readily with foreigners. They tend to become obstinate and do not like to move from a position once they have accepted it as their own. They are slow to anger but also slow to forgive and can even be cruel or insensitive to those outside of their circle of association. They possess good memories but may become sentimental or cling to the past. They like to live in their body and senses.

Taureans usually value marriage and a stable and happy home life. They can be very romantic and devotional and are often votaries of the idea that all is love. They are attached to the earth, often work with their hands and leave their mark of form on their practical environment. Their mode is to acquire, preserve and refine. Spiritually they are also more devotional and incline to tradition and ritual.

Gemini

Gemini is the positive sign of Mercury, Mutable Air, the lower neck and shoulders of the Cosmic Man, twins or a couple (a man and a woman). As sign number 3, it gives an energetic nature with a seeking of change and interchange, motion and invention.

Those in whom the influence of Gemini predominates are often nervous, restless, and agitated. They possess quickness and adaptability of body and mind but can exhaust themselves through excessive activity. They have good intellects, excellent powers of speech and communication, and a good command of language. They may be writers, journalists, poets, secretaries, or computer programmers. They are good with information and statistics and may be scientists. There is a speculative side of their minds, however, and they can pursue ideas simply for their own sake, or get caught up in their own unrealistic fantasies or worries. They usually love knowledge.

Geminis are as mobile in human relationships as they are in mind. They tend to marry more than once or have several partners. They may be strongly sexually oriented but must be careful, as their vital energy is not always as high as their imaginations. They love stimulation and novelty and can get easily addicted to media or computer influences. They

like anything that excites their nervous system or increases their velocity in life, but thereby they can become hypersensitive or neurotic. Their agility of mind may cause them to become deceptive or unreliable, and they can be tricky and hard to pin down. They may be indecisive and never bring anything to fruition. They are the most changeable of all types and are always on the go until their energy fails them. Once they come to seek inner knowledge rather than outer knowledge and sensation, they can become quite spiritual, as their energy is the most subtle and volatile of all the signs.

Cancer

Cancer is the sign of the Moon (an even or negative sign), Cardinal Water, the chest of the Cosmic Man, a crab. As sign number 4, it shows a need for mental and emotional stability and happiness.

Cancer people are usually open, friendly, sympathetic, caring and nurturing, as they are under the sign of the mother. They value human relationship and the exchange of feelings, particularly on an intimate and personal level. They usually have many people in their homes, friends coming and going, and enjoy cooking or caring for them. They seek popularity and are sensitive to the moods of the masses, through which they can gain social or political influence and recognition. Yet they may be overly emotional, sensitive, shy, attached, and dependent. They love their home and family but sometimes to the point of narrow mindedness. In the same way, they can love their community, country or religion in an enclosure of feeling.

Cancerians are devoted, loving, and intuitive, often sensing immediately the feelings of others. They can have powerful imaginations, yet may be bound by subconscious fixations and attachments. They are gentle and non-harmful, but may become defensive or cowardly. They are just and frugal but sometimes lack in will, initiative, and courage. They are receptive and can become contemplative. When they open up to the spiritual life, they are usually of a devotional bent of mind. What they follow, they will represent and project to the world at large. Once they feel connected, they gain confidence, initiative, and power and can shine over others like the Moon. Once they learn how to be receptive to truth, they can do great service in life and act with great power.

Leo

Leo is the sign of the Sun (positive), Fixed Fire, the solar plexus of the Cosmic Man, a lion. As sign number 5, it shows a need for order and harmony around a central will and character influence.

Leo individuals possess a strong sense of self, character, and will in life. They know who they are and want others to recognize it. They are often proud, bold, ambitious, and aristocratic. They respond strongly and personally to things and are dramatic, sometimes vain, in their self-expression. They like to attract attention and may talk a lot about themselves. They like to shine in social situations and may dominate others. They prefer to be the center of attention and value honor, respect, and prestige. They are often strong souls and possessed of fine principles and good intelligence. They can be refined in their manners or philosophical in their outlook on life.

Leo types have strong and noble hearts but can suffer from too powerful emotions or too much need for attention. They do not always do well in partnership and tend to form alliances with inferiors or to subordinate their partners to them. They may suffer from their children since they do not always give them enough independence. They like to turn others into satellites, who may in turn rebel against them. If they can control their pride they can develop much power of character that can take them through all the highs and lows of life and grant them a spiritual perception. Inwardly, they can develop greatness of soul and character.

As they have a high standard for themselves, they can become very dejected if they fail or do not succeed as much as they wish. Such fallen Leo types can be among the most miserable of people.

Virgo

Virgo is the negative sign of Mercury, Mutable Earth, the intestines of the Cosmic Man, a virgin. As sign number 6 (2×3), it shows the need for balancing energy, particularly between body and mind.

Like their Gemini counterparts under the influence of Mercury, Virgo types possess good intellects, command of the language, and nervous sensitivity. They make good teachers and have a strong sense of the facts. They also can project the healing ray of Mercury, and make good doctors and healers, and can be good at Yoga (particularly Hatha Yoga). They are more physical than Geminis, like physical exercise and may excel as athletes. Their knowledge has a more practical or informational side to it and they are often good at trivia. Their knowledge is seldom theoretical; it is usually tied to some form or practical manifestation. They make for good craftsmen, draftsmen, or artists, as they have a strong sense of form, line and detail. Virgos may become actors, as they can easily learn how to discipline their expression and project their emotions; they are more method actors than charismatic types, however.

Owing to their sensitive and changeable minds and nervous systems, they may become neurotic. They often suffer from a nervous or variable

digestion and elimination. They are usually the weakest physically of the signs and can more likely come down with difficult to treat disorders or chronic diseases, particularly problems involving the nervous system. Their body-mind coordination may fail them. Sexually, they tend to be shy when young but are prone to excessive sexual activity when older, though it is seldom open or freely expressed.

Virgos are often discriminating and exacting about details, and prefer cleanliness and order. Their discrimination sometimes has a spiritual orientation and they can be good at philosophies like Vedanta that are built on purity and detachment. They possess good and factual memories. Being helpful and service oriented, they are good workers but can suffer from overwork or lack of recognition in what they do.

Libra

Libra is the positive sign of Venus, Cardinal Air, the lower abdomen of the Cosmic Man, the scales or balance. As sign number 7, it gives leadership, power and command of ideas.

Libra has a somewhat different meaning in the Vedic than in Western astrology. In its stronger manifestation it is the sign of reformers, revolutionaries, prophets, idealists, and fanatics. Libra individuals have a strong sense of harmony, justice, and balance, particularly in the realm of ideas. They want to see heaven on earth. They are sensitive, humanitarian, excitable, and have the power to arouse and influence the masses. Their orientation is often political, in which sphere they often become leaders, even great generals. They love the truth and are devoted to their ideals but may go too far in their zeal and become propagandists. They have a strong sense of the world, or history as a whole, moving towards some ideal. Their idealism may also express itself through art and drama, which for them becomes a vehicle for social change. They like fame and recognition and seek an audience for their ideas.

Librans are usually attractive and have a charisma that may become sexual. They are not much concerned with home and family, but under the rule of Venus, they do like to have beauty around them. This is often expressed as having circles of beautiful or famous friends. They often like to live in the clouds and have strong connections with the higher astral plane. They can attune themselves to the love of truth and thereby quickly learn to transcend the world.

With their sociable nature, they are often successful and want to make a mark upon the world. They like business situations that give them administrative power or ability to influence others; yet they can lose themselves in their goals and projects.

Scorpio

Scorpio is the negative sign of Mars, Fixed Water, the sexual organs of the Cosmic Man, a scorpion. As sign number 8 (2×4), it shows a need for balance and stability on a deeper or psychic level.

Scorpio is a very profound and mysterious sign. As the negative or physical side of Mars, Scörpio people are often soldiers, policemen, or athletes. They like to use their martial force on a physical level and can be prone to the use of force. They usually have good muscles and like to exercise. When mentally developed, they have a good capacity for research and inquiry and may become chemists or surgeons. More evolved Scorpio types like to explore the depths of the mind and may have an interest in the occult and Yoga (Tantra). Their Kundalini can often be easily aroused for good or ill. They may like trying to work with or overcome negative forces and thus see life as a battle between light and darkness with which they may become obsessed. They are often fascinated with techniques or technologies for directing energy, either outwardly or inwardly.

Scorpios can be very intelligent and perceptive but are cautious, hesitant to reveal what they really think, or to expose themselves. They can be good orators or debaters and may become good poets, artists, or actors with their ability to express powerful emotions and sentiments. They are usually passionate and can be very attached sexually. When unevolved, they are prone to vice, perversity, or the underworld side of life and can become violent emotionally or physically.

Scorpio types are intense, secretive, introverted, and sometimes troubled. They have an active subconscious and must keep their emotions clear and pure, free of envy and attachment, or they can get stuck on an emotional level; yet by this sensitivity they may develop a philosophical disposition and profound insight that the other types rarely attain. They can be caught in their solar plexus and the accumulation of personal power. They need to surrender to the heart. The higher side of Scorpio is symbolized by the eagle, the profundity of vision and transcendence needed to subdue the serpent.

Sagittarius

Sagittarius is the positive sign of Jupiter, Mutable Fire, the hips of the cosmic man, a horse, centaur or archer. As sign number 9 (3×3), it shows grace, beneficence, completion, and full harmony, the manifestation of the will in action.

Sagittarius individuals project the positive side of Jupiter. They have a positive attitude in life, a generous nature, an expansive spirit, and a

moral, religious or philosophical disposition. They have a strong sense of principle, law, and justice. They are usually warm and friendly, dramatic, and seek to develop their principles in life. They make themselves noticed and can easily become active or involved with the expansion of the social forces they open up to. On the other hand, they can be too conventional, too law-abiding, and overly moralistic, often caught in some dogmatic idea. They may become lawyers, religious leaders, or successful businessmen. They like to stay within the convention of the society, group, or organization with which they are involved. They possess critical minds and strong opinions but are prone to become self-righteous. Their minds may be too discriminating and fault-finding, and they may be unable to see their own limitations.

Sagittarians are often athletic, though not always competitive. They like the outdoors, enjoy the wilderness, and are lovers of nature. They have a sense of play or even partying, which may become self-indulgence or group indulgence. They find it hard to settle down. They are lucky in life and things often come easy for them. The world often responds quickly and favorably to them; they can inherit much from father or family. They are a helpful presence in any enterprise, as they bring much enthusiasm and make good and devoted friends. Yet, however successful they may be in the material world, they usually retain some sense of higher aspiration and are attracted to religion or the spiritual life.

Capricorn

Capricorn is the negative sign of Saturn, Cardinal Earth, the knees of the Cosmic Man, a crocodile. As sign number 10, it shows the state of power, order and complete organization.

Capricorn is often the lowest and the highest of the signs in terms of achievement in life. It is the sign of practical realization. On the material level, this can create much worldliness and obstinacy and make people selfish. Less evolved Capricorn types may be sons of the earth, farmers who know little beyond their farm. Somewhat more evolved is the hard-headed Capricornian businessman who saves everything for some eventual great gain. On the spiritual level, Capricorn can give the capacity to manifest spiritual principles in daily life and practical work.

Capricorn types are hardworking, persevering, and tenacious, and have the power for eventual great accomplishments. They usually have to work for themselves and learn to value everything that comes through their own effort. They start slowly in life, often encounter many obstacles along the way, but thereby create the energy for long-term success. They are ambitious but often narrow in their goals and rigid or cutting in their opinions. They can be shrewd at business and are often good in science

and technology, with a strong mathematical sense. They tend to be traditional and may have much past life karma in traditional and oriental cultures.

They often need to learn more self-surrender, to take themselves less seriously, and to be less concerned about the outer form of things. They are often detached from their emotions, either by lower sensate or higher intellectual and spiritual values, or just by their strong sense of conventionality.

Aquarius

Aquarius is the positive sign of Saturn, Fixed Air, the lower legs of the Cosmic Man, the pot or the water bearer. As sign number 11, it indicates the group and the need to understand what individuality really is.

Aquarius individuals are the most self-negative of all types. On a higher level, they have more faith and the capacity to surrender the ego to the Divine. On a lower level, they have more belief in others and tend to denigrate themselves towards the ego demands of others or peer group influences. For this reason, they tend more towards sexual deviations than the other signs. They are prone to do what they are told not to do and to befriend those whom they are told to avoid. In this way their energy can be blocked, dissipated, confused, or darkened.

On a higher level, they are willing to sacrifice themselves for the good of all and may be strongly humanitarian. On a lower level, they may accept a subservient, servile, or even degrading role in life and not protest against the injustice inflicted upon them. They like to take the side of the oppressed, rejected, the outcast, or disapproved elements of society. They often have much guilt and like to blame themselves. They act selflessly relative to what they repose their faith in. If that is in the Divine, they may become saintly. If it is some criminal group, they can even become underworld leaders.

Aquarians may be eccentric and scattered in what they do, unclear as to who they are. They lack charisma and often fail as political leaders to attract the masses; yet by their faith and devotion, they are often successful as religious leaders and teachers. The water they bring is that of truth from their intuitive perception.

Pisces

Pisces is the negative sign of Jupiter, Mutable Water, the feet of the cosmic man, the fishes. As sign number 12, it shows the complete display of all possibilities but not necessarily their proper integration.

Pisces individuals are emotional, expansive, intuitive, and imaginative. They are enthusiastic but not always wisely so. They like to influence others but are easily influenced themselves and may be vulnerable or impressionable. They are friendly and communicative and thus can relate to a variety of people. They can easily become dependent or make others dependent upon them. They are often sentimental and easily moved by feelings, including those that are not genuine. They are friendly and compassionate but can be moved by sympathy and pity. When frustrated in life, they often develop self-pity. They are usually attached to the past for good or ill and may accept the values of the culture and religion they are born into. However, they are susceptible to missionary type influences and like demonstrations of faith. They like ceremony and ritual of all sorts, enjoy music and can be good musicians.

Pisceans often lack in boundaries and may not have enough clarity and practicality. They can be amorphous, hard to pin down, and often appear in whatever way is necessary to please or placate others, reflecting the influence of the moment. As a Mutable and emotional sign, they tend toward emotional disorders and have sensitive digestive and nervous systems. They can become dependent on or addicted to sugar or alcohol, and often need special emotional acknowledgement or approval. They are not often good leaders but can make good followers or promoters. They lack in initiative and self-confidence, and like to dissolve themselves or merge in others.

They need to control their imaginations and develop more discrimination. Once they do this, they can reflect the creative joy of the soul.

EXALTATION AND DEBILITY

There is one sign in which a planet functions at its optimum, called its "exaltation." Except for Mercury, which both rules and is exalted in Virgo, this sign is different from the signs ruled by the planet. In Vedic astrology, there is a specific degree of exaltation, a point in the exaltation sign where the exaltation is highest. These points of exaltation are different for every planet. Planets occupying their degree of exaltation are preeminently strong.

These positions are — the Sun 10° 00' Aries, the Moon 03° 00' Taurus, Mars 28° 00' Capricorn, Mercury 15° 00' Virgo, Jupiter 05° 00' Cancer, Venus 27° 00' Pisces, Saturn 20° 00' Libra. Rahu and Ketu are sometimes given exaltation points as 20° 00' Taurus and 20° 00' Scorpio (hence, when one is exalted, so is the other). By the views of other Vedic astrologers, Rahu and Ketu are both said to be exalted in Gemini and Virgo, the signs of Mercury.

Exaltation is an important factor in determining the strength of a planet and the favorability of its sign location. By some systems the strongest planet in the chart is the one closest to its degree of exaltation.

The sign opposite that of exaltation is referred to as the sign of a planet's "fall," also referred to as "debilitation." The degree opposite its degree of exaltation is its degree of its fall. Planets in their degree of fall are weak and can cause many difficulties.

Planetary debility can be cancelled out by special factors. A planet with its debility cancelled can give very good results, perhaps even better than exaltation.

The Sun in Libra with its debility cancelled can give a strong, self-confident, and expressive character. The Moon in Scorpio with its debility cancelled can give a very deep understanding of the psyche and is common in spiritual teachers, occultists, and psychologists. Mars in Cancer with its debility cancelled can give mastery over the feeling nature and the capacity for profound relationships. Mercury in Pisces with its debility cancelled can give a very profound, intuitive mind and much insight. Jupiter in Capricorn with its debility cancelled can give great wealth, political power, or the capacity to influence others. Venus in Virgo with its debility cancelled can give good artistic powers and charm. Saturn in Aries with its debility cancelled can give strong powers of leadership and strength of will.

The first of such cancellation factors is if the debilitated planet is located in an angle from the Ascendant or the Moon. The point of the Midheaven is often strongest in this regard. If Mercury is in Pisces but in the Tenth house its debility is greatly reduced by its angular location.

A second factor is if the ruler of the sign in which a planet is debilitated is itself exalted. For example, if in a particular chart, the Moon is located in its fall in Scorpio, but Mars as ruler of Scorpio is located in its exaltation in Capricorn, this can cancel the debility of the Moon. To a lesser extent, if the ruler of the debilitated planet is strong or in its own sign, the debility can be reduced. For example, if the Moon is in Scorpio but Mars is in Aries, the strength of Mars in Aries would help counter the weakness of the Moon.

Another helpful factor can be if the debilitated planet has a planet exalted in one of the signs it rules. For example, if the Mars in a chart is in its debility in Cancer, but the Sun is in its exaltation in Aries ruled by Mars, the strength of the Sun would reduce the weakness of Mars. A less important factor is if a debilitated planet is retrograde. Generally, debility must be cancelled in at least two ways to be effectively countered.

On the other hand, the exaltation of a planet can be cancelled similarly to the debility. The exaltation can be cancelled if the planet is under

malefic aspect, in difficult houses, or is the dispositor of malefic planets. Retrograde motion may reduce it as well. A planet in exaltation, but neutralized, gives very poor results.

If in a particular chart Saturn is debilitated in Aries (a sign ruled by Mars) but Mars is exalted in Capricorn (a sign ruled by Saturn) their effects would tend to neutralize each other, or the planet which is stronger in the chart would give more its results. This is because each planet would rule the sign of the other. If, however, the Moon is debilitated in Scorpio (a sign of Mars) but Mars is exalted in Capricorn (a sign of Saturn) the debility of the Moon would not taint Mars because Mars would be its ruler. The principle, therefore, is that the ruling planet or dispositor usually has more weight. Exaltation and debility are important, but they are not absolute and must be looked at with discrimination.

MULATRIKONA

Mulatrikona means "root trine." These are special areas where a planet functions very well, almost as well as exaltation. They usually consist of some portion of the positive sign ruled by the planet. However, with the Moon, it is part of its exaltation sign, as the Moon does not have a positive or odd-numbered sign. With Mercury, it is part of its own and exaltation sign Virgo, as Mercury has no special sign of exaltation.

The Mulatrikona positions are — Sun 4°-20° Leo, Moon 4°-20° Taurus, Mars 0°-12° Aries, Mercury 16°-20° Virgo, Jupiter 0°-10° Sagittarius, Venus 0°-15° Libra, Saturn 0°-20° Aquarius.

DETRIMENT

In Western astrology a planet is considered to be in detriment if located in a sign opposite the one it rules, as Mars in Libra.

Vedic astrology, we should note, does not recognize this. Location in a sign opposite a sign ruled by a planet is considered positive, as it allows a planet to aspect its own sign by its main or opposition (180 degree) aspect. The rule in Vedic astrology is that a planet is strong if it can aspect its own sign. This is particularly true of planets which possess no special aspects. For example, the Moon in Capricorn can be considered favorable, as it is only from there that it can aspect its own sign, Cancer.

PLANETARY RELATIONSHIPS

The strength of planets in signs depends upon their relationship with the ruler of the sign in which they are located. Planets are strong in their exaltation, Mulatrikona, or own signs. For other signs other than these, there is a system of planetary relationships for measuring the favorable or unfavorable connection between planets.

Planets are strong in signs of their great friend or friend. Planets are neutral in strength in neutral signs. They are weak in the signs of their enemy or great enemy, and more so in their fall (opposite exaltation). These locations in the harmonic charts (Navamsha, etc.) have to be considered and are a factor for determining residency strength (sthana bala).

Planetary relationships are twofold as "permanent" and "temporary." Permanent relationships depend upon the natural status of the planets. Temporary relationships are similar to aspects and are another kind of relationship by position in a particular chart.

In terms of permanent planetary relationships, planets tend to fall into two major groups —

The Sun, Moon, Mars and Jupiter are usually friends.

Mercury, Venus and Saturn are usually friends.

Planets of these two groups are usually inimical towards each other.

The main reason for this is that planets tend to be harmoniously disposed to those planets ruling signs of the same element. Mercury, Venus, and Saturn each rule an Air and an Earth sign; the Sun, Moon, Mars, and Jupiter rule Fire and Water signs.

The list of permanent planetary relationships shows the more specific scheme that evolves from this. The Moon, for example, is a friendly planet and is inimical towards none; hence, planets with which it would be enemies are mainly neutral. The Sun and Mercury are always close together; hence, Mercury is a neutral to the Sun, and the Sun is a friend to Mercury, rather than inimical as would be expected. Other exceptions exist but usually do not extend beyond a group friend or a group enemy becoming a neutral.

Rahu and Ketu are sometimes given relationships similar to Saturn, but many astrologers do not consider their relationships as they are not primary planets. Some consider their relationships according to those of the planet which rules them (is their dispositor). Along a similar line, one may consider relationships for Uranus, Neptune, and Pluto according to those of Saturn, Jupiter, and Mars which they resemble in terms of proposed sign rulership.

PERMANENT PLANETARY RELATIONSHIPS

PLANET	FRIENDS	NEUTRALS	ENEMIES
THE SUN	Moon, Mars, Jupiter	Mercury	Venus, Saturn
THE MOON	Sun, Mercury, Venus, Saturn	Mars, Jupiter, None	
MARS	Sun, Moon, Jupiter	Venus, Saturn, Mercury	
MERCURY	Sun, Venus	Mars, Jupiter, Saturn	Moon
JUPITER	Sun, Moon, Mars	Saturn	Mercury, Venus
VENUS	Mercury, Saturn	Mars, Jupiter	Sun, Moon
SATURN	Mercury, Venus	Jupiter	Sun, Moon, Mars
RAHU & KETU	Mercury, Venus, Saturn	Mars	Sun, Moon, Jupiter

TEMPORARY PLANETARY RELATIONSHIPS

Planets in signs second, third, and fourth, tenth, eleventh, and twelfth from the sign in which a planet is located (counting that sign as the first), are regarded as its "temporary friends."

Planets in the same sign as a particular planet, or in the signs fifth, sixth, seventh, eighth, and ninth from it, are to be regarded as its "temporary enemies."

By this we see that friendship occurs according to location in the quarter of the zodiac preceding and the quarter succeeding the particular sign in which a planet is located. They are in proximity but not on top of each other. Enmity occurs when a planet is distant from a particular planet or occupying the same sign. They are either too close or too far away for their rays to combine harmoniously.

PLANETARY RELATIONSHIPS**Composite**

The factors of both natural and temporal friendship have to be combined to get an accurate measure of the relationships between planets in any specific chart.

Permanent Friend	+	Temporary Friend	=	Best Friend
Permanent Friend	+	Temporary Enemy	=	Neutral
Permanent Neutral	+	Temporary Friend	=	Friend
Permanent Neutral	+	Temporary Enemy	=	Enemy
Permanent Enemy	+	Temporary Friend	=	Neutral
Permanent Enemy	+	Temporary Enemy	=	Worst Enemy

The correct ascertainment of planetary relationships is essential for determining the value of planetary location or the effect of aspects. An aspect between friendly planets, for example, proves beneficial but one between enemies causes difficulty. Moreover, planets in a relationship of friendship function well for each other, even if not in any aspectual relationship, just as those in a relationship of enmity function adversely.

Example of Planetary Relationships

♄ _R	♅ _R ♆ _R		
	BIRTH CHART Mahatma Gandhi	♁ _R ♂ _R ♂	
♂			
	♂	♂ _R ♂ _R ♂ _R Asc	♂

Ascendant	10°55' Libra	Saturn	21°48' Scorpio
Sun	18°23' Virgo	Rahu	13°38' Cancer
Moon	29°38' Cancer	Ketu	13°38' Capricorn
Mars	27°51' Libra	Uranus	01°06' Cancer R
Mercury	13°13' Libra	Neptune	27°50' Pisces R
Jupiter	29°37' Aries R	Pluto	27°04' Aries R
Venus	25°54' Libra		

The Sun is in Virgo, a sign of Mercury, a natural neutral. Temporally, it is in the twelfth, a friendly sign. Permanent neutral plus temporary friend equals friend.

The Moon is in Cancer, its own sign.

Mars is in Libra, a sign of Venus, a neutral. Temporally, it is in the first, an inimical sign. Permanent neutral plus temporary enemy equals enemy.

Mercury is in Libra, a sign of Venus, a permanent friend. Temporally, it is in the first, an inimical sign. Permanent friend plus temporary enemy equals neutral.

Jupiter is in the sign of Mars, a permanent friend. Temporally, it is in the seventh from Mars, an inimical sign. Permanent friend plus temporary enemy equals neutral.

Venus is in its own sign.

Saturn is in Scorpio, a sign of Mars, its permanent enemy. Temporally, it is in the second, a friendly sign. Permanent enemy plus temporary friend equals neutral.

Rahu, should we wish to calculate its relationships, is in Cancer, a sign of the Moon, its permanent enemy. Temporally, it is in the first sign from the Moon, an inimical sign. Permanent enemy plus temporal enemy equals great enemy. Ketu is in Capricorn, a sign of Saturn, its permanent friend. Temporally, it is in the third from Saturn, a friendly sign. Permanent friend plus temporary friend equals great friend.

PLANETARY SIGNIFICATORS

There is yet another system, also unique to Vedic astrology, by which planets become significators of different aspects of our nature and different domains in life. This is determined by how many degrees they occupy by sign in the chart. To figure these out, we should take the positions of the seven major planets in the chart and, not noting the signs, place them in order of their degrees and minutes.

The planet with the highest number of degrees in any sign becomes the Atmakaraka, "the significator of the self" or self-indicator. This, like the lord of the Ascendant or a final dispositor, may become the most powerful planet in the chart. It is often the most important planet to consider in judging the spiritual nature of the individual, particularly relative to its position in the harmonic ninth (Navamsha) chart. It provides us a key to the aspirations of the soul. We often regard its position as the Ascendant in the ninth and other harmonic charts and read the indications of the chart according to it.

The planet second in its number of degrees in any particular sign becomes the Amatyakaraka, the significator of the confidant, symbolically the minister to the king, the one to whom we are closest. On an inner level it represents the mind, the confidant of the self, and can be called "the significator of the mind."

The planet third in the sequence becomes the Bhratrikaraka, "the significator of brothers." On a psychological level, it represents will, energy, and motivation; hence, we can call it "the significator of energy."

The planet fourth in the sequence is the Matiputrakaraka, "the significator of the mother and of children." On a psychological level, it represents our creativity, of which children are one expression, and can be called "the significator of creativity."

The planet fifth in the sequence is the Pitrikaraka, "the significator of the father." On a psychological level, it represents our role or dharma in life, the rule or authority we follow, usually transmitted to us through the influence of our father. Hence, we can also call it "the significator of dharma."

The planet sixth in the sequence is the Jnatikaraka, "the significator of relatives." On an inner level, it shows our capacity for interchange with society generally. We can call it "the significator of the world."

The planet seventh in the sequence becomes Strikaraka, the significator of the wife or spouse. On a psychological level, it indicates our capacity for relationship and partnership, our love and affection in life. Hence, we can call it "the significator of relationship."

It is good to examine the conditions of these significators for the domains they represent. This is particularly true of their positions in the harmonic charts, mainly the harmonic ninth, but also the harmonics that relate to them (like the significator of brothers and the third harmonic). At least we should examine the condition of the significator of the self or self-indicator (Atmakaraka).

As an example, we can take the chart above (that of Gandhi) noting the degrees of the seven major planets. The significator of the self or self-indicator will be the Moon at 29° 38'. The significator of the mind is Jupiter at 29° 37'. The significator of energy (brothers) is Mars at 27° 51'. The significator of creativity (mother-children) is Venus at 25° 54'. The significator of dharma (father) is Saturn at 21° 48'. The significator of the world (relatives) is the Sun at 18° 23'. The significator of relationship is Mercury at 13° 13'.

THE 27 LUNAR CONSTELLATIONS**The Nakshatras**

NAME	EXTENT	RULER
1. Ashwini	00° 00' to 13° 20' Aries	Ketu
2. Bharani	13° 20' to 26° 40' Aries	Venus
3. Krittika	26° 40' Aries to 10° 00' Taurus	Sun
4. Rohini	10° 00' to 23° 20' Taurus	Moon
5. Mrigashira	23° 20' Taurus to 06° 40' Gemini	Mars
6. Ardra	06° 40' to 20° 00' Gemini	Rahu
7. Punarvasu	20° 00' Gemini to 03° 20' Cancer	Jupiter
8. Pushya	03° 20' to 16° 40' Cancer	Saturn
9. Ashlesha	16° 40' to 30° 00' Cancer	Mercury
10. Magha	00° 00' to 13° 20' Leo	Ketu
11. Purva Phalguni	13° 20' to 26° 40' Leo	Venus
12. Uttara Phalguni	26° 40' Leo to 10° 00' Virgo	Sun
13. Hasta	10° 00' to 23° 20' Virgo	Moon
14. Chitra	23° 20' Virgo to 06° 40' Libra	Mars
15. Swati	06° 40' to 20° 00' Libra	Rahu
16. Vishakha	20° 00' Libra to 03° 20' Scorpio	Jupiter
17. Anuradha	03° 20' to 16° 40' Scorpio	Saturn
18. Jyeshtha	16° 40' to 30° 00' Scorpio	Mercury
19. Mula	00° 00' to 13° 20' Sagittarius	Ketu
20. Purvashadha	13° 20' to 26° 40' Sagittarius	Venus
21. Uttarashadha	26° 40' Sagittarius to 10° 00' Capricorn	Sun
22. Shravana	10° 00' to 23° 20' Capricorn	Moon
23. Dhanishta	23° 20' Capricorn to 06° 40' Aquarius	Mars
24. Shatabhishak	06° 40' to 20° 00' Aquarius	Rahu
25. Purvabhadra	20° 00' Aquarius to 03° 20' Pisces	Jupiter
26. Uttarabhadra	03° 20' to 16° 40' Pisces	Saturn
27. Revati	16° 40' to 30° 00' Pisces	Mercury

This is the cycle of the 27 lunar constellations, which, as we see, is quite different than that of the 12 signs. They are used more for marking the qualities of the Moon, whereas the signs relate more to the Sun. However, both signs and constellations can be used to read the properties of all the planets. A planet benefits by being in its own lunar constellation.

Each constellation marks an area of the zodiac of 13 degrees and 20 minutes. They come in three groups of nine: Ashwini to Ashlesha rule the first third of the zodiac; Magha to Jyeshtha, the second third; and Mula to Revati, the last.

Vedic astrologers now consider that the vernal equinox is in Uttarabhadra. Previous records in Vedic texts show it to have previously

been in Ashwini, Bharani, Krittika, Rohini, Mrigashira, Punarvasu and perhaps yet further back as it moves backwards through the zodiac in the precessional cycle.

A twenty-eighth lunar constellation is sometimes marked, called Abhijit, placed between Shravana and Dhanishta (constellations 22 and 23).

The main usage of the lunar constellations is for determining the planetary periods. They are also used, like the Sun signs in Western astrology, for determining personality types. They are used in marriage compatibility readings and in Horary and Electional astrology to determine favorable times for action.

THE HOUSES

THE DOMAINS OF PLANETARY ACTION

After planets and signs, the most important factor in all systems of astrology is the houses. The signs are a fixed twelvefold division of the zodiac and are the same for all charts. The houses are a changing twelvefold division of the zodiac, as the point at which they start varies according to each chart. The houses reflect the position of the Earth in its daily rotation relative to the heavens. As the Earth rotates during the course of the day, the whole zodiac is gradually drawn to rise in the east and set in the west. Depending on the time of birth during the day, any point in the signs may mark the beginning of the houses.

The houses are determined by the cardinal points of the Earth's orientation to the heavens at the time of birth. The point of the zodiac rising on the eastern horizon at birth becomes the cusp or the determining point for the First house. The point of the zodiac directly overhead becomes the Midheaven or the cusp of the Tenth house. The other houses are usually determined mathematically from these two points.

The term "house" arose as each of these areas delineates a domain of our life on Earth, the fields of our activity. The Sanskrit term is "bhava," which means a field of action.

The point of the zodiac rising in the east or First house, is known as "the Ascendant." It is the most variable of the major factors used in astrology and thus is the one that gives the greatest specificity in prediction. The Sun passes through one sign in a month; the Moon, in two and one-half days; but the sign of the Ascendant changes every two hours. The Ascendant is the most important factor in prediction in Vedic astrology, with the Moon-sign second and the Sun-sign a distant third. This is logical since it is the most specific factor in differentiating charts. Two people born the same day but at different times will have different Ascendants, though the other planets will change little, if at all.

A difference in Ascendants makes a major difference in chart interpretations. Two people born on adjacent days in the same year and at the same time of day — for example, 10 A.M. on September 18th and 10 A.M. on September 19th — will usually have more in common in their chart interpretation than two people born on the same day and same year but at

different hours. This is because those born at the same time of day, in days not far removed from each other, will also have the same Ascendant.

The Ascendant is a spatial factor. It varies according to place on Earth and reflects geographical positions. Two people born at the same time but different places will have different Ascendant points — the more so, the greater the distance between their places of birth.

The Ascendant shows the orientation of the Earth in the astrological chart. As such, it determines the outer domains of life and our action in the material world. We might say that it represents the Earth as a planet in our chart. The Ascendant indicates our physical incarnation and how we project ourselves into the world at large. The twelve houses delineate the different domains of action in life and our potentials within them. The signs reflect more our nature or character; the houses, how we express and manifest it. The deeper and more cosmic aspects of our mind and soul relate to the signs and the stars. The more personal and outer expression of who we are comes through the houses and the Earth.

In Vedic astrology we usually judge personality types not by the Sun sign but by the Ascendant. As the Ascendant determines the entire field of action for the individual, it becomes the lens through which we interpret all the different aspects of life.

THE HOUSES AND THEIR ANALOGY TO THE SIGNS

The houses in Vedic astrology have the same basic meanings as in the Western system, with a few important variations. Generally, the houses follow the analogy of the signs.

The First house has a meaning like the first sign Aries, and shows the head, the ego, and the self-sense in life. The Second house corresponds to the second sign Taurus, and relates to the gathering and holding of personal and material resources. The Third house resembles the third sign Gemini, and governs curiosity and research. The Fourth house, like the fourth sign Cancer, relates to the mother, home, and emotional happiness. The Fifth house, like the fifth sign Leo, relates to our soul nature and creative intelligence. The Sixth house, like the sixth sign Virgo, relates to health and disease, work and service.

The Seventh house, like the seventh sign Libra, indicates relationship and partnership. The Eighth house, like the eighth sign Scorpio, shows sex, death, the occult, vice, and the hidden side of life. The Ninth house, like the ninth sign Sagittarius, shows our religious, philosophical or ethical principles or opinions. The Tenth house, like the tenth sign Capricorn, indicates our public status in life and our achievement in the material world. The Eleventh house, like the eleventh sign Aquarius, refers to our aspirations and goals as well as intelligence and friendship. The Twelfth

house, like the twelfth sign Pisces, shows our subconscious and our hidden emotional nature.

The Vedic system departs more from this analogy than does its Western counterpart, though neither follows it rigidly. This is particularly true for its interpretation of the Third and Eleventh houses. The meaning of the houses cannot simply follow the signs because it divides up a different kind of space. The signs show a cosmic division (sidereally) or solar (tropically), whereas the houses show one that is earthly.

DIFFERENT SYSTEMS OF HOUSE DETERMINATION

There are several different systems of determining the location and extent of the houses. Both Western and Vedic astrology have different systems of determining the houses and the controversies that go with them. Most of these variations of house determination are common to both.

While house location and rulership are very important and central to Vedic astrology, they are less important for most Western astrologers. Some Western astrologers dispense with the houses altogether and just use four quadrants rather than twelve houses.

The main difference between Western and Vedic astrology is in the interpretation of the house cusps. Both agree that the cusp is the most important and powerful point in the house, and that planets located at the cusp have the strongest effect and most typical meaning in terms of the house. However, while Western astrologers make the cusp the beginning of the house, in the Vedic system the cusp marks the middle of the house. This can cause a difference in many house placements. The First house in Vedic astrology will contain half of the Twelfth house in the Western system, and so on. Naturally this gives rise to some different interpretations.

However, the distinction between the two systems is not as major as it appears. Most Western astrologers ascribe at least a 5° orb to the cusp of the house; sometimes this is extended to 10° for the luminaries, the Sun and the Moon. Planets located these degrees prior to the cusp, though technically in the previous house, are regarded as influencing the house through their conjunction with its cusp. In this way the difference in house determination is more like 5° to 10°, rather than 15°. Some Western astrological studies have found that planets have the strongest effect if placed 8° prior to the Ascendant or Midheaven. This gives credibility to the Vedic view that would place these points in the First and Tenth houses rather than the Twelfth and Ninth, which are not considered by anyone to be as powerful locations.

In a Vedic chart, therefore, planets will not only go backwards the better part of a sign — they will also go backwards up to half a house.

The problem both Vedic and Western astrology share is how to determine the location of the cusps of the houses. All agree on using the Ascendant as the cusp of the First house. Some like to use the Midheaven, the point in the zodiac directly overhead, as the cusp of the Tenth house. As house orientation is relative to position on the globe, this becomes more variable the further from the equator the place of birth may be. It is rare that there are exactly 90° between the Ascendant and the Midheaven, except near the equator or at the time of the equinoxes.

In other words, the Earth's orientation to the zodiac does not divide the zodiac equally, except at the equator. As we move away from the equator, it divides it in more and more unequal sections. This is just as the Sun appears overhead at the equator but appears at points lower in the sky the farther we move away from it. Hence, a twelfth of the day will not see a twelfth of the zodiac rising, just as the days vary in length the farther we go from the equator. In arctic regions, with their long periods of darkness or light which last days or months, some signs will not rise at all for days on end; others will not set for similarly long periods of time.

House Systems Using the Midheaven

If we use the Midheaven, the most simple method is to divide up the difference between the Ascendant and Midheaven equally. If, for example, the Ascendant is 20° Libra and the Midheaven 2° Leo — a difference of 78° — then we divide that by three. In this case, we get an extent of 26° for each house. The cusp of the Eleventh house, then, is 28° Leo and that of the Twelfth is 24° Virgo. This is the method most often used in Vedic astrology.

However, one may ask, if the difference between the Cardinal points of the houses is not equal, why should it be divided up equally? For this reason, various other houses systems, like the commonly used Placidian, have been formulated. This point certainly has its validity.

We can use whichever of these systems we find most accurate or logical, as the difference is not always that great. As India is fairly close to the equator where such differences are less, this issue did not require as much consideration as in Europe, much of which is not far from the Arctic Circle.

For common and easy usage, we can use a regular Western Table of the Houses with the Placidian house cusps (or whatever system we prefer). We can subtract the appropriate Ayanamsha from each and take them as the center of their respective houses. We can take a Western chart and simply subtract the appropriate Ayanamsha from all house positions and

regard the cusps as the middle of the house. If planets are located between house cusps, the difference between the two cusps should be divided so that we know what house the planet is in the Vedic chart.

As in our example above, if Mars is located at 16° Leo, between the cusps of the Tenth house at 2° Leo and the Eleventh at 28°, then dividing the difference, we find the end of the Tenth and the beginning of the Eleventh at 15° Leo, thus placing Mars in the Eleventh house.

Astrological computer programs calculate these and usually allow some choice of systems. In all this it is best not to become too concerned about minor differences. There is more than one way to read nature.

Equal House Systems

Owing to the variability which arises in house systems that use the Midheaven, simpler systems have arisen that do not consider it as the cusp of the Tenth house. They regard the Ascendant as the cusp of the First house and place all other house cusps an equal thirty degrees from it.

In such systems, if 5° Gemini is the Ascendant, the cusp of the Second house will be 5° Cancer; that of the Third 5° Virgo and so on. These are called "Equal House" systems.

The advantage of these systems is that they are easier to calculate. They are also easier to read for aspects, as aspects are determined by degree position in signs, not by the angles as visible from the Earth. For example, a planet in the cusp of the Tenth house in the Equal House system will always be in a 90° or square aspect to the Ascendant. In non-equal house systems, no such aspect may be formed. A planet conjunct the Midheaven may not be at any angle aspect to the Ascendant. Aspects cannot be determined by sight in such systems, but require examining the exact degrees of planetary locations.

Equal House systems become more important in extreme latitudes, north or south, where several houses may occur in one sign or several signs in one house, which would otherwise make chart interpretation very complicated.

The disadvantage of Equal House systems is that they do not adequately consider the Midheaven, a well-known powerful point in the chart in all systems. For this reason, it is wise to still add the Midheaven as a special point of power. In Equal House systems, the Midheaven may fall in the Ninth, Tenth or Eleventh houses.

House and Sign Charts in Vedic Astrology

Vedic astrology usually employs two different systems of house determination. First, it has a special chart called the Bhava Chakra or "House Chart," which specifically measures the houses. It can be done in

two ways. It can consider the houses according to the Midheaven. Or it can just consider them from the Ascendant as an Equal House system. It most resembles the house systems commonly used in Western astrology and has the same general variations.

Second, it considers the houses in the Rashi Chakra, or "Sign Chart." This we find to be more commonly used. In this chart it is not just an Equal House system that is used, it is an "Equal Sign" system.

In it, for example, if some degree of Taurus is the First house, then Gemini will be the Second house; Cancer the Third; and so on. This is true even if it is 1° of a sign, or 29°. This is the most simple and general method of house determination, wherein primacy is given to the signs over the houses.

Houses are determined generally according to the Rashi Chakra and then specifically according to the Bhava Chakra. The Bhava Chakra is thus another chart. In it, the position of the houses are given, not the signs, though sometimes the exact sign positions of the cusps are placed in or by the chart as well as the points in which the house begins and ends.

Houses in Harmonic Charts

This house by sign system most commonly used in Vedic astrology may appear rather simplistic to practitioners of Western astrology and their sometimes detailed approach to calculating the houses. In this regard, it resembles the issue of planetary aspects. Again, the additional use of harmonic charts gives greater specificity to the house meanings in the Vedic system and can take the place of more specific house delineation.

We note the orientation of the houses, particularly the Ascendant, in harmonic charts. Most general is that of the harmonic third or decanate position. The most important of these harmonic charts is the harmonic ninth or Navamsha, from which all houses and aspects can be read as an additional chart. The Ascendant in the Navamsha is the most variable factor in the chart, as it changes its sign every 13 minutes. As such it is the most important factor for fine tuning in the chart.

In harmonic charts, houses and aspects are always determined by sign. The birth chart, as the first or primary harmonic chart, can be read more simply in this manner also. Houses by sign, like aspects by sign, allow for an easy harmonic calculation that can be rendered more subtle by harmonic subdivisions. Thus complex calculations are not needed and specificity is not lost.

Houses From the Moon

Vedic astrology considers the Moon (and sometimes the Sun) as an Ascendant. As such, it makes the location of the Moon at birth the First

house. It uses the Equal Sign system again, with the Moon-sign as the First house, the next sign the Second house and so on.

If a certain house from both the Ascendant and the Moon is aspected, then the results will be more certain. If, for example, the Fifth house from both the Ascendant and the Moon are both aspected by Saturn, inability to have children would be more likely than if only one of these were so afflicted.

Use of Different Ascendants

Vedic astrology can consider other houses as the Ascendant for different purposes. For example, in judging the affairs of the wife or partner, one can count the Seventh house as the Ascendant (for the wife) and examine the other houses from that point; that is, the Eighth house from the Seventh (the Second house in the usual order) as representing her longevity. Similarly, the Fourth house can be considered an Ascendant for the mother and the Ninth house for the father.

So too, planets in malefic houses from a particular house, like Sixth, Eighth or Twelfth from it, will tend to adversely affect it. The opposite can be said for planets in benefic houses relative to a particular planet or house, like the Fifth or Ninth.

Houses have a greater intricacy and importance in interpretation in Vedic than in Western astrology. The houses are treated as a system of coordinates that can be applied in various ways. However, the houses from the prime Ascendant and from the Moon-sign are the most important — the others are more for fine tuning.

Secondary Usage of the House (Bhava) Chart

As Vedic astrology considers the houses in the Rashi or Sign Chart from the Ascendant and the Moon and harmonic charts, often the more specific Bhava or House Chart is not used. Some practitioners use only the Rashi and Navamsha charts and do not do the Bhava at all. Most books seldom list the Bhava Chart. Nevertheless, very accurate readings can still be given.

It is my view that the Midheaven should at least be considered as a point of power, even in the Rashi Chart, and that the Bhava Chart, though the least important of the three, is still helpful to do. One should know what it is and how to construct it, if necessary.

To approach Vedic astrology, we must first of all learn to apply the houses in terms of the Rashi Chakra or Sign Chart, considering them both from the Ascendant and the Moon, in the Equal Sign system. Once these are understood, then we can consult the Bhava Chakra or House Chart (equal or otherwise) for more specific indications.

As the house chart is oriented towards the outer affairs of life and the signs represent more the inner nature or soul, the more specific systems of house determination should afford us better detail in judging our actions in the outer world, while the sign-oriented systems should provide better knowledge of our inner nature.

Let us take an example chart. The Ascendant is 25° Libra and the Sun is in 2° Virgo, in the Eleventh house in the House Chart (Bhava Chakra), but in the Twelfth house in the Sign Chart (Rashi Chakra). This would mean that in terms of outer actions the individual would have great goals in life and accomplish a great deal — an Eleventh house meaning. Yet in terms of their inner nature — they would be solitary or self-effacing, a Twelfth house meaning.

Hence, once we have understood the basics, we can blend the meaning of different ways of looking at houses to afford us deeper insight into things.

The house systems that do not consider the Midheaven, in effect regard the Ascendant as a planet — the most important of the planets — marking the planet Earth in the chart. If we regard the Ascendant as a planetary point, then we can see how the scheme of the houses can be used relative to any planet as a system for showing how their energy is distributed. The twelve house system, thereby, can be used independently of its connection to the Ascendant. It becomes another system of determining planetary influences that can be applied to each planet. It is this freer use of the houses as a system of coordinates that we find in Vedic astrology.

HOUSES BY QUALITY AND ELEMENT

Just as the signs are related by quality and element, so too are the houses. These qualities, to a lesser degree, can be applied to the houses as counted from the Moon.

✓ “Angular” (Kendra in Sanskrit) houses are houses 1, 4, 7 & 10. These mark the angles or quadrants from the Ascendant. Planets situated in angles tend to be strong and active. Angular houses are similar in character to Cardinal signs. They are sharp, energetic, decisive, and penetrating. They give power for accomplishment and achievement as well as a generally outgoing or creative will in life.

Of these, the Tenth is regarded as the strongest position, then the Seventh, Fourth and First, in that order. Planets in the Tenth dominate the chart and overpower even the Ascendant.

Malefics in angles can cause a difficult or dark nature and inflict much damage in life, either on the person or through them. Benefics in angles afford luck, grace, and protection.

"Succedent" houses (Panapara) are houses 2, 5, 8 & 11. Planets here are only moderate in strength. Succedent houses are similar in meaning to Fixed signs. They show the accumulation of resources and the development of stability and reserve. They help us preserve and maintain things but are not good for new developments or bringing things to conclusion. Of these, the Fifth is the strongest, then the Eleventh, Second, and Eighth.

"Cadent" houses (Apoklima) are houses 3, 6, 9 & 12. Planets here are weak, uncertain, or hidden in their action. Cadent houses are similar to Mutable signs. They give mental sensitivity and general adaptability, which can give a high intelligence. They also tend towards instability and insecurity and can cause mental and nervous problems. They are usually better than angular houses for spiritual development. Of these, the Ninth is the strongest, then the Third, Sixth, and Twelfth.

Usually, it is better to have some Angular planets in a chart to give any success in life. In fact, Quadrant planets are more important than Cardinal ones in this respect. If we examine the charts of famous, successful or powerful people, they usually will have strong Angular planets, though their signs may be Cardinal, Fixed or Mutable. For this reason the chart design used in North India is based upon the Angular houses as the most important factor. A chart without planets in angles is regarded as without distinction or power. Yet malefics in angles, though they often give outward success, show a destructive character.

Planets in angles allow us to accomplish things, but too many planets in angles can cause us to lack in sensitivity or introspection. Spiritual astrology gives them less importance than does Mundane astrology. In fact, without some major Cadent or Mutable planets, the spiritual life is usually not possible. Yet without some Angular or Cardinal planets, no decisive course of action, spiritual or worldly, is possible. Too many planets in any of these three groups can cause imbalance. Generally, a good balance of planets in all three is better than too many in any one and serves to give more harmony (Sattva) to the nature.

When people have planets in both Cardinal signs and Angular houses, they may acquire a very decisive and aggressive nature, which can be highly Rajasic. When people have planets in both Mutable signs and Cadent houses, their nature is rendered sensitive, weak, or neurotic. When people have planets in both Fixed signs and Succedent houses, they are apt to be possessive and conservative. In all these cases, both sign and house qualities mutually reinforce each other.

Different combinations of house and sign qualities are possible and should be studied carefully. Both should be listed and examined relative to each other. Generally, the sign qualities will more reflect character traits

and the house qualities capacity for success in the domains of life. Taking these factors independently of each other can lead to some mistakes.

For example, people have predominately Angular planets but in Fixed signs. This will give them an underlying fixed, stable and determined nature, but a capacity for much action and achievement in the world. It may help balance out the danger, inertia, and possible stagnation of too fixed a character. On the other hand, it may make people firm as a rock in their character but aggressive in action; a hard person to deal with, who imposes himself upon others. Planets in Mutable signs but Angular houses, on the other hand, will give outer success and communication abilities, but a basically changeable or possibly unstable character inwardly. Apart from this basic system, other significant ways of correlating the houses exist —

“Trine” houses (Trikona) are houses 1, 5 & 9. They form a triangle relative to the Ascendant. Residency in a Trine is a source of strength, like residency in a Quadrant, though angles are stronger than Trines. Jupiter likes Trines, as its trine aspect comes into play in them. The Moon also does well in them.

In this regard the Ninth house, though Cadent, is still very good, it being the best Trine. The Fifth also gets boosted by this factor and becomes the best Succedent house. Planets here, though not as strong for outer action as angular ones, are more important for the spiritual and inner nature. The lords of these houses also become very auspicious for the chart.

There is another special grouping of houses unique to Vedic astrology. Houses 3, 6, 10 & 11 are called Upachaya or increasing houses. Planets located in them increase in strength through time and give progressively better results as one gets older. Malefics, like the Sun, Saturn, Mars, and the Lunar Nodes, are good in these houses, whereas they are not good in Trines (as they can indicate a malefic nature). However, the lords of these houses (except the Tenth) are usually inauspicious and can cause harm, as they are too impulsive in nature.

Of these houses, the Tenth and Eleventh are the best locations, though the Tenth is more specifically an Angular house. The Eleventh is a good place for planets to be located in the chart as malefics do very well here and benefics do not do badly either (though not necessarily when located here with malefics).

We notice by these different house factors that planets do well when they are located above the horizon in the chart, by the Midheaven, in houses 9, 10 & 11. They represent how we affect the world in terms of our values (Ninth house), actions (Tenth house), and goals (Eleventh house). Opposite them, houses 3, 4 & 5 represent our self in terms of our

vital energy (Third house), emotional state (Fourth house), and intelligence (Fifth house).

The group of houses, 1, 2, 4, 7 & 8 are said to be Apachaya or houses of decrease. Planets located in these houses lose their strength through time and malefics do not do well here. Of these, the Eighth is the worst, probably the most unfortunate house in which to have planets located (though it can still give high intelligence and some other good attributes).

Houses 6, 8 & 12 are said to be difficult or malefic houses, Dushthana. Planets located in them are weakened and can cause problems. In the Sixth they can cause disease or enmity. In the Eighth they can cause disease, injury, loss, or death. In the Twelfth they can cause loss and sorrow. This is particularly true if they are under malefic aspects.

Malefic planets in the Sixth house may be good for power but still cause disease. Benefics in the Sixth can be good for intelligence but can also cause disease. Mars in the Eighth can cause violent death or losses. Saturn in the Eighth, however, can aid in longevity, though not give prosperity. Benefics in the Twelfth can give a spiritual nature or good rebirth. Venus is exceptional in that it is usually good in the Twelfth house and can give comfort and prosperity. Ketu does well in the Twelfth and can give spiritual insight and the ability to ward off negative psychic influences. Rahu similarly is good in the Sixth. It can give freedom from enmity and success through foreigners, though it can still contribute to nervous system disorders.

Dushthanas are difficult points because they are places of transition, located on either sides of the Seventh house (houses 6 & 8) and just above the Ascendant (house 12).

The houses are also related to the four goals of life. Houses 1, 5 & 9 relate to our basic nature, vocation, or career (dharma). The First shows our basic nature in life; the Fifth, our creative expression; and the Ninth, the higher aspiration we are seeking.

Houses 2, 6 & 10 relate to our wealth and possessions (artha). The Second shows our basic possessions in life; the Sixth, the work and difficulties they cause; and the Tenth, what we can achieve through them.

Houses 3, 7 & 11 relate to our desires (kama). The Third house shows our basic vital energy; the Seventh, the ways we wish to enjoy it; and the Eleventh, the goals we wish to achieve through it.

Houses 4, 8 & 12 relate to liberation (moksha), our seeking of transcendence. The Fourth shows our basic seeking of peace and happiness; the Eighth, the struggle we have to go through to find it; and the Twelfth, how we have to negate ourselves to arrive at it.

In addition, houses can be correlated to the elements, just as the signs. Houses 1, 5 & 9, like signs of the same number (Aries, Leo and Sagittarius)

represent the element of fire. Houses 2, 6 & 10 similarly represent earth. Houses 3, 7 & 11 represent air. Houses 4, 8 & 12 represent water. This, however, is a secondary factor and seldom deserves much weight. Yet, for example, we do note that many planets in the Twelfth, a watery house, are often found in the charts of those who drown. We must also consider all these house qualities relative to the Moon-sign as another Ascendant.

DESCRIPTION OF THE HOUSES

The First House

The First house relates to the self and indicates our basic self-expression in life and in the material world. In Sanskrit it is called *Tanur Bhava*, which means literally "the house of the body." It is the main factor for determining physical constitution but more generally shows our orientation to life as a whole.

It is the house of birth and shows our origin. Strongly afflicted, it produces difficult birth or even infant mortality. It indicates our congenital physical vitality, so that when weak, is a primary factor in ill-health.

The Sun shows who we are in ourselves, in our basic character or individuality. The Moon shows how we relate to others, how we appear on a social level to friends and family. The Ascendant, or First house, indicates how we project ourselves on a public level — our initial and general appearance to the world at large. As such, it determines the whole structure of our outer manifestation; our personality as well as our body. Thus afflictions to it can cause mental disorders.

For any significant accomplishment in life, a strong First house and its ruler are necessary. It aids us in our career, as it helps establish self-identity and, therefore, is important for honor, integrity, fame, or recognition. Whatever it is associated with becomes intimate to our manifestation in life: aligned with factors of the Ninth house, it gives an ethical nature or spirituality; with those of the Sixth or Eighth house it gives disease; with those of the Second or Eleventh house it gives wealth; and so on. Through it the influences of the other planets are able to enter into us and become an integral part of our lives. The Ascendant is our signifier in the chart, our vehicle in manifestation. It is the most important factor in the chart, and its strength or weakness can override anything else.

The Second House

The Second is the house of livelihood. It relates to earning capacity and our ability to provide for ourselves in life. It does not indicate career

but helps indicate the financial success in it, particularly what accrues through our own labor.

Relating to the face, it can show beauty or how we appear in life. Relative to the mouth, it shows our appetite and may indicate taste, not only in food; it can also show our sense of taste in art. As the house of speech, it shows intellect and the capacity for communication. It represents education, and as immediately following the First house, it shows the period of childhood. Afflictions to it can show unhappiness as a child or separation from the parents.

Basically, it shows how we operate and express ourselves in life and our capacity for communication and commerce, whether in the material, social, or mental realms. According to its strength, it may give wealth, social prestige, or powers of speech and writing. Afflicted, it may show excessive spending, harsh speech, or excessive self-expression.

Most of its indications relative to the ability to acquire material resources are the same as in Western astrology; yet most of its indications of intellect fall under the Third house in the Western system.

The Third House

The Third is the house of brothers, friends, and companions, of how we act as a member of a defined group of equals. It shows the people we like to do things with, how we act in cooperation, and our capacity for leadership. It shows the alliances we make to achieve particular goals.

It is a martial house, a house of prowess, and is symbolized by the arms. It shows our basic energy in life — the impulse and intention that drive us. It reveals our passion or zeal in life, our courage and boldness in action, which may become rashness and impulsiveness. It indicates will and ambition, the force we project in life.

The Third house shows our motivation and indicates our main interests, whether physical or mental — what we really like to do. It shows whims and interests, sports and hobbies. Well-placed planets here can give a capacity for profound interest, deep research and scientific thinking.

These meanings are different than that of the Third house in the Western system, which relates it more to the informational mind, rational thought, and logic. These appear under its curiosity aspect in the Eastern system. Combining both meanings, we would say that the Third house represents the acquisitive or motivated mind and can lead us into dangerous actions.

The Fourth House

The Fourth is the house of home and happiness. It shows our house, and environment both outwardly and inwardly (the mind). It relates to the

mother and to the domestic situation. As such, it shows our basic emotional nature, our heart or feelings, and is thereby important for determining our joy or aesthetic sense in life, our appreciation of love and beauty, and our capacity for art. Upbringing, education, and refinement in life are sometimes seen through it.

The Fourth house shows land and property, and our ability to acquire them. As the house of property in general, it shows the vehicles we may possess, like automobiles. It indicates the masses and thereby our popularity, particularly on a public level.

On the psychological level, it shows how happy we are at home or in our emotional nature, and may indicate deep subconscious drives. It also relates to our capacity for rest and relaxation. It is the psychological house, per se, and afflictions to it show emotional and mental disorders and lack of peace. It is probably the most sensitive house, and afflictions to it can be hard to overcome.

Spiritually, it is indicative of our faith and, often, of our family religious background, and thereby shows our capacity for devotion and contemplation. It indicates the nadir, the lowest point in the chart, and hence what is internal, hidden, and personal. Benefic planets here can be good for meditation.

The Fifth House

The Fifth is traditionally the house of children. It represents our capacity to have children and shows the kind of relationship we will have with them. Afflicted, it either denies children or limits happiness with them. (Though, for the woman, the Fifth from the Moon is often more important for children than the Fifth from the Ascendant).

It is the house of creativity in general. On a higher level, it shows creative intelligence, our capacity for original thinking. Along similar lines, it indicates our capacity to give good advice and to counsel others. In this regard it is important for lawyers and politicians. Generally, it is the most important house for judging our level of intelligence, as opposed to mere intellect, a factor which is not considered relative to this house in Western astrology.

On the spiritual level, it is the house of the Ishta Devata (the chosen deity we worship in life) and indicates our aspirations. It shows our devotion, the truth which our guiding star. Like the Ninth house, it is a house of grace and, even more so than the Ninth, it is a house of good karma and shows the resources and merits (or lack of them) we bring into life, our blessing and curses. It is the house of mantra and shows our proficiency in using our words and thoughts with spiritual power.

It is a house of love, higher or lower. In this way it indicates romance and is the house of the beloved (not necessarily the marriage partner). It is thereby a house of pleasure, enjoyment, sport, and recreation, and shows what we love to do. It is another house of wealth and fortune. As such, it shows our capacity to gain through speculation (like the stock market), how we can gain through our productions, creations, recreation, and imagination.

The Sixth House

The Sixth is the house of disease and enmity. It indicates opposition, difficulties, and obstacles in life, and can give many problems.

As a house of disease, planets here tend to cause physical disorders according to their nature, particularly relative to the digestive system, which the house rules. Hence, influences here, like those to the Ascendant, are important for showing our physical constitution in life.

It is a house of injury and shows wounds and accidents. It is a house of power and impulse and shows the negative effects of abuse of power, which may be directed against us or come through us. It may show our own martial prowess or that of our enemies as well as the dangers and inevitability of self-harm, which come from any use of violent force.

Malefics here (like the Sun, Saturn or Mars) are strong and can show our ability to defeat our enemies; but they still tend to give health problems and much struggle in life. As indicating our enemies in life, the Sixth may indicate theft or litigation and thus cause poverty. Consequently, it is indicative of where we should place our caution in life.

The Sixth house relates to work and service, to our capacity for Karma Yoga and for discipline and austerity; thereby well-placed planets here can aid in our spiritual evolution. Yet it may also indicate overwork or cause us to become subservient. Benefics here tend to make us more service oriented, gentle, self-negating, and without enmity. The Sixth often gives skill and intelligence but seldom gives recognition for them. It is a house of effort and shows our capacity to do great labors. It also shows our relationship with foreigners or distant relatives.

The Seventh House

The Seventh is well known as the house of the partner — the wife in a man's chart, the husband in that of the woman. It is the main house for judging marriage and male/female relationships. As the house opposite the Ascendant representing the Self, the Seventh house, or Descendant, represents one's opposite or complement, the other.

The Seventh is thereby a house of love and passion, and planets here give a strong sexual nature. It represents more long-term, committed

relationship rather than romantic infatuations, which are better represented by the Fifth house. It indicates partnership in general, even on an impersonal level.

As reflecting our relationship with "the other," it shows aspects of our social nature and our capacity to affect others in general. Thus it may sometimes give political power or power over others, particularly if malefics like Saturn or Mars are located here. Such malefics also may render us disturbed in our sexual function.

Planets usually do not do well here for personal relationship, except Jupiter or a well-placed Moon. Mercury causes quick or superficial relationships. Venus makes the nature sensual. Mars causes conflict but gives power. Saturn causes separation, detachment, and selfishness but also gives power. The Sun causes domination or control. Rahu and Kētu give psychic or psychological sensitivities or derangements in relationship.

The Eighth House

The Eighth is the infamous house of death. It indicates destruction, and dishonor and can show the negative, criminal or violent aspects of the mind. It can represent severe chronic diseases or injury leading to death. It can indicate those in life whom we are likely to lose to death. Planets here tend to cause us to suffer over the affairs they represent and give opposition and limitation.

On a positive side, it can indicate wealth which can be gained through inheritance or legacy, as also those who work for an insurance company or who administer an estate.

The Eighth house is a very deep and mysterious house. It indicates occult studies as well as profound thinking, research or invention, mathematics, and philosophy. It can give proficiency in Tantric type Yoga practices. It gives a strong and piercing but not always beneficent intelligence and can show genius. It can show distant travels or strange adventures, both in body and mind. It is the house of transformation.

On the negative side, it shows our connection with the dark or underworld side of life and can show evil in our nature. Drugs, prostitution, and the power to manipulate others are shown here. It gives a strong sexual passion as well, and often a good deal of sexual attractiveness, but not usually the concern for partnership as in the Seventh house.

It is the house of longevity, indicating our span of life. Showing the nature of our death, it also indicates the factors that tend to keep us alive. The negative and positive implications of this house are major factors for determining the ultimate meaning of our lives.

The Ninth House

The Ninth is the house of dharma, "the law of one's nature," or "the principle of one's being." The Ninth house shows our prime values, principles, and ideals in life. It is the house of the father, and his fate can be read from it. It shows the influences or authorities which guide and inspire us.

It is the house of religion, philosophy, and law, and indicates our spiritual and ethical disposition. As such, it relates to the deeper and more philosophical side of the mind and our capacity for abstract thinking. As showing our values, it can be useful in revealing our profession, particularly if we are teachers or religious figures, whose roles it rules over.

It is the prime house of grace, fortune, and luck, and gives sudden and unexpected gains in life. Those who win lotteries or races usually have good influences from this house. Good planets here can go very far to counteract any negative influences in the chart.

The Ninth house gives honor, prestige, and power in life, usually of a beneficent nature. It gives easy recognition and acceptance, and through its strength, our principles are able to operate in the world and shape the course of events. It gives us a responsibility to use this grace in a beneficent way and we should not indulge in the good fortune it brings, or it can be wasted more easily than we would think.

The Tenth House

EDUCATION OCCUPATION

The Tenth is the house of karma, which means action. It is the main house for showing our effect upon the world generally. As such, it is often related to career or vocation. The Tenth house does not in itself determine the career; for this, the First house and other factors are very important. What it does show is the success in career and the effect of our actions upon the world, the status we are able to achieve in life.

In this manner, the Tenth house is a house of skill, achievement, honor, recognition, and prestige. It shows the position we are able to attain in life and the power that goes with it. It is an important house for determining political, social, or worldly power. The Tenth house measures our mark upon the world. It shows whether we bring good or bad karma to it. It can indicate pilgrimages and religious charities through its good karma side.

As the highest point in the chart, planets here are generally very strong and can serve to raise us up in life. It can give us the favor of the government or established authorities. It causes us to want to be visible, to gain positions, titles, respect, and acknowledgement; hence, it can make us worldly or politically minded. Whatever we do will be noticed. The danger is that it will make us too outgoing and achievement oriented.

The Eleventh House

The Eleventh is the house of gains. It shows income or what brings us increase. It indicates anything we may possess much of or find increase through. It relates to goals, aspirations, wishes, will, and ambition and the results we are able to acquire through them. It measures our individualistic motivation that can lead to impulsiveness and egoism. On the other hand, it indicates the possible realisation of our ideals and desires. In terms of family relationships, it represents elder brothers and sisters, and their fate is read through it.

It is a house of abundance in which planets are usually very strong and favorable (even though the lord of this house usually has a negative power). Whatever planet is located here we will bestow its qualities upon us in great measure. Venus here, for example, can indicate having several wives; Jupiter here can give wealth. On a higher level, the Eleventh can give great spiritual gains and show the development of an expansive and articulate intelligence (in this respect it resembles the Fifth house, whose opposite it is on the chart).

The Eleventh gives great material gains, but there is often the tendency to be overly presumptuous about them and to over extend ourselves through them. It is not only the place of abundance but also of excess.

This is somewhat different from the indications of the Eleventh in the Western system. Both systems see it as a house of goals and aspirations, but the Western view relates it more to group work, group expression and friendship. In the Indian system it is an individualistic and sometimes anarchic or egoistic house. It gives many resources, perhaps people, to manifest through, yet from a position not of equality but of power.

The Twelfth House

The Twelfth is the house of loss, as the Eleventh is that of gain. It is a house of expense, as the Eleventh is that of income. It shows decrease, wastage, and decay. We tend to lose or waste away the traits of the planets located in this house. The Sun here shows a loss of self-confidence or a poor reputation; the Moon here shows emotional drain and moodiness; Saturn here causes worry or weakness of the nerves; Mercury causes too much thinking; Mars causing a wasting of our vital energy; and so on.

The Twelfth is the house of sorrow, disappointment, and resignation. It indicates limitation, confinement, or adversity, sometimes imprisonment. It is a secretive house and shows work behind the scenes, as work in a hospital, asylum, or monastery. On the other hand, it is also a house of passion, luxury and dissipation, the secret pleasures that keep us hidden.

The Twelfth represents the past (as the Ninth house does the future) and shows past karma we are bound to or past influences we are under. It can indicate guilt, regret, sorrow, and grief. It shows the subconscious, where our rational mind and ego are dissolved, and can indicate fantasy, illusion, mental disorders, or trance. It is an astral house and shows how we connect with the subtle planes. It indicates our after death-state, where our latent impressions and unresolved attachments will lead us.

The Twelfth house represents the end of the life-cycle and shows exhaustion. However, as the negation of life, it also indicates liberation, the denial of ego through renunciation and surrender. It is thereby a house of Yoga and meditation. It causes isolation or separation. It shows one alone, negated by external adversity into a state of sorrow, or negated by inner peace into enlightenment.

HOUSE CORRELATION

A unique principle of Vedic astrology is the correlation of houses (what is called in Sanskrit Bhavat Bhavam, meaning literally "from house to house"). By this principle, houses which are the same number of houses away from a particular house as that house is from the Ascendant, will possess similar effects.

For example, the Tenth house is a house of power, prestige, social and political influence. The tenth house from the Tenth house (counting the Tenth itself as the first house) is the Seventh house. Thus the Seventh will also be a house of power, prestige, and so on.

The Ninth is a house of grace, luck, and fortune. Thus the ninth house from the Ninth, namely the Fifth house, will also share these traits.

The Eighth house is a house of death, destruction, and longevity. The eighth from the Eighth, which is the Third house, will also indicate these. For longevity, then, we would examine not only the Eighth house but also the Third. If both are afflicted, it would much more likely indicate short life than if only one were afflicted.

The Sixth is a house of disease, injury, and enmity. The sixth from the Sixth, or the Eleventh house, will also relate to these factors. Hence, if a planet is the ruler of both the Sixth and the Eleventh houses, it is doubly a signifier of violence.

The Fifth is a house of children, creativity, and intelligence. The fifth from the Fifth, or the Ninth house, can similarly be examined for determination of the state of children, etc.

The Fourth house relates to the emotional state of the person, home and happiness. The fourth from the Fourth, or the Seventh house, can also be considered conjointly with the Fourth for determining these affairs.

Other applications of the principle of house correlation exist. For example, the Twelfth house is the house of negation, representing the end of life. Applying this principle generally, the twelfth house from any house will be its negation. The Ninth house is the house of fortune, grace, honor, and luck. The house twelfth to it, the Eighth house, will be the negation of these traits; it will represent misfortune, disfavor, dishonor, and bad luck. The Seventh house represents relationship. Twelfth from it is the Sixth house, which will thereby represent enmity, conflict, or the denial of relationship. The Second and Seventh houses, being the negation (twelfth) from the Third and Eighth houses of longevity, can also represent death and the lords of these houses can cause death.

This principle can also be used to show the negation of the meaning of negative houses. The Sixth house is a house of disease. Twelfth from it is the Fifth house, which thus indicates the negation of disease or the positive condition of health. Hence, increasing the influence of the Fifth house and its ruler can neutralize the effects of the Sixth house and help prevent disease.

HOUSE SIGNIFICATORS

Both Vedic and Western astrology judge the affairs of a house by noting the influences on the house and its ruler (the planet that rules the sign occupying the house cusp). To this, the Vedic system adds another planet as the general "house significator." These planets are the same for all charts. Their position in the chart should be considered in regard to the affairs of the particular house.

Some houses have more than one planetary significator, relative to different affairs under the sphere of the house. This helps us differentiate the meanings of a particular house (see examples below).

FIRST HOUSE	The Sun (significator of the self)
SECOND HOUSE	Jupiter (as significator of earning capacity) Mercury (as significator of childhood, speech, education)
THIRD HOUSE	Mars (as significator of energy and prowess)
FOURTH HOUSE	The Moon (significator of mind, emotions, mother)
FIFTH HOUSE	Jupiter (as significator of children, creativity, and intelligence)
SIXTH HOUSE	Mars (as significator of enmity, injury and theft) Saturn (as significator of disease)
SEVENTH HOUSE	Venus (significator of wife in male chart) Jupiter (as significator of husband for female)

EIGHTH HOUSE	Saturn (as significator of death and longevity)
NINTH HOUSE	Jupiter (as significator of dharma) Sun (as significator of the father)
TENTH HOUSE	Mercury and Jupiter (as significators for profession) Sun (significator for fame and prestige)
ELEVENTH HOUSE	Jupiter (as significator of gain)
TWELFTH HOUSE	Saturn (as significator of loss)

We see that the significators of the houses are different than the rulers of the respective signs (following the house/sign analogy). Mars, as the significator of the Third house, is not the same as Mercury, the ruler the third sign Gemini.

We also see that some planets are significators of more than one house: Jupiter relates to houses 2, 5, 7, 9 & 11; Saturn to houses 6, 8 & 12. This can help us discriminate the different effects of a planet.

For the indications of children in the chart, we can examine Jupiter and the Fifth house; for dharma (religion or spirituality), we can examine Jupiter and the Ninth; for income, Jupiter and the Eleventh; and for livelihood, Jupiter and the Second. For disease, we can examine Saturn and the Sixth house; for longevity, Saturn and the Eighth; and for sorrow and liberation, Saturn and the Twelfth.

Rahu and Ketu, the Lunar Nodes, can be treated as joint significators with their planetary counterparts — Rahu with Saturn, Ketu with Mars. However, Rahu is a special significator of foreigners, judged relative to the Sixth house, while Ketu is the special significator of liberation, judged relative to the Twelfth house.

Some may wish to use Uranus, Neptune, and Pluto in this regard. Pluto appears to correspond most to the Eighth house, death and the hidden will. Neptune may be useful relative to the Twelfth, as imagination and the subconscious. Uranus appears, like Saturn and the Sixth house, as a disrupting influence.

The planets are significators of different things. Some of these we may not be able to define in terms of only one house. Venus, in this way, is the significator of art. Art can be judged by the Second house as poetry; the Fourth as the capacity for emotion, pathos or drama; and the Fifth as a measure of general creativity.

It is usually good if the significator of a particular house aspects that house; it is not considered good if it is located in that house. For example, Jupiter in the Fifth house is not considered good for children. When a planet is located in a sign or house it owns or significates, any negative aspect will be double, since it affects both the house and its indicator.

PLANETARY LORDS

Astrology presents us with the play of the archetypal forces at work in life, the great powers of the cosmic mind. On one hand, these extend down into the cosmic unconscious — the teeming inconscient ocean of the ignorance wherein great elemental forces struggle. It is here, in the dark sea at the beginning of the world, that the inertia of the lower forms of life persist tenaciously with their primeval fears, desires, aggression, and attachment. On the other hand, these same forces extend upwards into the cosmic consciousness — the infinite ocean above the world, which contains in its great creative matrix the potencies of all redemption and transformation. As the latter is, mythologically speaking, the domain of the demons or titans (Asuras), the former is the domain of the Gods or Devas. These two domains are ever in conflict or opposition: the Gods with their ascending or evolutionary force and the demons with their descending or devolutionary force.

It is through the elements of earth, water, fire, air and ether that these two forces clash: the Gods aspiring to bring the flux of the elements into a vision of cosmos, the demons straining to return them to the dull sleep of chaos. From this came the Greek vision of the world as a conflict between the elements and a conflict between the Gods and the demons — a view the ancient Hindus also shared. In the Hindu view, the Gods and the demons are the powers of light and darkness working through the senses, which is where our consciousness struggles between the inner and the outer worlds.

However, these two warring forces are also related and in some ways complementary. The planets project both forces, the powers of both evolution and devolution, ascent and descent. These two powers are one: the undivine is the inversion or reflection of the Divine. The planets, in their higher or harmonized nature, function as deities to carry us up into the light. In their lower or conflicting nature, they become the demons that drive us into darkness and despair. It also depends upon how we use this energy. Using it consciously through self-knowledge, meditation, mantras, and gems, it moves us upwards. Using it unconsciously, not regarding the cosmic powers in our life, it drives us downward and puts us under a negative spell of illusion.

The planets, as great Gods and great demons, are the lords of great power we must respect. They may create or destroy, further or restrain, either the ascending or descending force. As each planet is the natural lord of certain forces according to basic nature and sign rulership, so each planet is also a "temporal lord" or temporary ruler of certain forces through time according to the principles of house rulership. It is according

to this principle of house rulership that much of the great power of the planets comes out, for good or ill.

One of the unique and most important principles of Vedic astrology is this principle of house rulership — that the nature of planets changes according to what houses each planet rules relative to the Ascendant. What is a good planet for one Ascendant may be a malefic for another. Vedic astrology does not ascribe to planets a simple, fixed nature but modifies planetary nature according to each Ascendant. This principle is of particular importance for understanding how planets project their effects through time.

LORDS OF HOUSES

Planets possess certain qualities relative to the houses they rule. The lord of the Fifth house rules over children. When Saturn, a sterile planet, rules the Fifth, it becomes a creative force and loses much of its natural sterility. When Mars, an unspiritual planet, becomes ruler of the Ninth house of spirituality, he gains in spiritual force. The disposition of planets as house lords is as important as their natural disposition. For the prediction of events, in planetary periods, it can be more important.

The art of Vedic astrology revolves largely around the ability to combine natural and temporal status of planets for an integral interpretation.

Many planetary combinations (called “Yogas” in Vedic astrology) are stated purely in terms of house lordship. For example, when the lords of the Second and Eleventh houses combine, it is very auspicious for wealth since both rule houses of income. It is only of secondary import whether the planet involved is Jupiter, a natural significator of wealth, or Saturn, a natural significator of poverty. Jupiter would enhance the Yoga by its natural status. Saturn would cause the Yoga to manifest more slowly, with difficulty, or through such Saturnian domains as property. Nevertheless, the house lordship is the overriding factor.

In this way, the meaning of the planets varies for each Ascendant. Each Ascendant has its own rules and the planets function uniquely relative to each. This is why the Ascendant is so important — it determines not only the basic nature of the person, by its orientation it determines the general meaning of all the planets. Saturn for a Libra Ascendant, where it is a strongly benefic house ruler, has a radically different value than Saturn for a Leo Ascendant, where its house rulership is highly malefic.

In Vedic astrology, therefore, we must learn not only the meaning of each Ascendant but also how planets function relative to each. The Ascendant colors the meaning of all the planets. The meaning of planets

depends as much upon the Ascendant as upon their own nature. Each Ascendant is a different astrological game and requires a unique shifting of astrological rules.

LAWS OF HOUSE RULERSHIP

Planets are classified as "temporal" or temporary benefics or malefics according to the houses they rule relative to the Ascendant. Generally speaking, those which rule benefic houses become benefics; those which rule malefic houses, become malefics. In this way, a naturally benefic planet like Jupiter may become functionally malefic in a chart should it not rule any benefic houses.

Lords of Trine houses, 1, 5 & 9 are always considered to be auspicious. Lords of Quadrant houses, 4, 7 & 10 are regarded auspicious if they are natural malefics, like Mars and Saturn (and by some accounts the Sun). Yet they are deemed inauspicious if natural benefics, like Jupiter, Mercury, Venus (and by some accounts the Moon). In other words, rulership of Quadrant houses reverses the normal benefic or malefic status of planets. Rulership of Trines, on the other hand, only enhances the nature of planets, makes them more benefic.

Lords of malefic houses 3, 6 & 11 are generally inauspicious, as these are houses of egoism, power, impulse, violence, and disease. Lords of malefic houses 2, 8 & 12 are generally malefic but functionally neutral. Their nature depends upon what other houses their planet rules. Of these, the stain of rulership of house 8 is greater than that of house 12 or 2. Therefore, while it is more problematical for planets to be in difficult houses like 6, 8 & 12, the lords of houses 3, 6 & 11 project a more negative force in the chart than the lords of these more difficult houses.

The reasons for this system are complicated, but it is based upon principles of sign rulership.

Dual House Rulership

Planets rule two houses, except for the Sun and the Moon, which rule one house each (they are sometimes regarded as a single planet in terms of house rulership). For this reason, the temporal status of planets has to be interpreted according to the meaning of both of the houses the planet rules.

Planets often rule both a benefic and a malefic house. In this way their influence becomes mixed. It will be good for the effects of the positive house it rules, but bad for the effects of its negative house. The planets in this way reflect the ambiguity inherent within the Ascendant and within life itself.

Saturn for Virgo Ascendant rules houses 5 & 6. As the ruler of the Fifth house, it will be good for children, creativity, intelligence, and gains through speculation. As ruler of the Sixth, it may give bad effects in terms of health or enmity. This reflects the nature of Virgo — disciplined in action but tending towards disease through excess sensitivity.

When a planet rules two houses, one benefic and one malefic, the house that is stronger or more important determines whether the overall effects of the planet are primarily helpful or harmful. Rulership of certain houses outweighs rulership of others.

The ruler of the Ascendant is always generally auspicious, even if the other house the planet rules is the Sixth, Eighth or other malefic houses; yet this malefic rulership does taint its status.

The ruler of the Twelfth house generally gives the effect of the other house the planet rules. Venus, as the ruler of houses 5 & 12 for Gemini Ascendant, is very auspicious and gives mainly the results of the Fifth house. The negative effect of Twelfth house rulership is most evident if the other house a planet rules is malefic. Saturn, as ruler of houses 11 & 12 for Pisces Ascendant, is very inauspicious because the Eleventh is a difficult house.

In this regard, we must consider the Mulatrikona sign of the particular planet. Planets give predominantly the effect of the house ruled by their Mulatrikona sign. Saturn rules houses 8 & 9, the worst and best houses, for Gemini Ascendant. Yet as Saturn's Mulatrikona sign (Aquarius) rules the Ninth house, its effects will be on the whole more positive than negative. For Virgo Ascendant, Saturn is less auspicious, as its Mulatrikona sign governs the malefic Sixth house.

Another important factor is the natural friendship or enmity of a particular planet with the lord of the Ascendant. Though it rules malefic houses from Mercury Ascendants (Gemini and Virgo), Saturn as a natural friend of Mercury, tends to give better results than might otherwise be expected. If such a house lord is a temporal as well as natural friend of the planet, the effects of malefic lordship will be further reduced.

Also important is which sign is stronger in terms of aspect or occupancy. If Saturn is in the Fifth house in Capricorn for a Virgo Ascendant, its Fifth house influence will become more important than his Sixth house affect.

The Sun and the Moon

The Sun and the Moon rule only one house each. Two systems have come into being to deal with this. The first treats them as one planet. They rule the same houses as Saturn, relative to opposite Ascendants. Hence, by the laws of house rulership, they are auspicious planets for Aries,

Cancer, Leo, Scorpio, Sagittarius, and Pisces Ascendants, and malefics for the rest.

By a second system, they are treated as separate planets: the Sun as a malefic and the Moon as a benefic. In this, the Sun is auspicious ruling Quadrants and Trines; the Moon is auspicious ruling Trines. The problem with this system is that the Moon as a benefic becomes malefic as lord of Quadrants. In fact, the generally benefic Moon, the friend of all the planets, becomes more often malefic than benefic as house lord. For this reason, we may not want to count the Moon as a negative house lord for ruling Quadrants. We do see, however, a number of instances of the moon giving bad results as the lord of the Sixth, Eighth or Twelfth houses. This is particularly when it is under malefic influence or is the dispositor of malefic planets.

However, the Moon as an Ascendant in itself is thereby generally auspicious for all charts. When houses are counted from the Moon, the lord of the Moon-sign becomes auspicious from that perspective, just as the lord of the Ascendant in the usual order. When houses are counted from the Sun (a secondary procedure), the lord of the Sun-sign gains a similar auspicious status.

House Lords as Specific Significators

Planets as house lords have more specific meanings relative to the houses they rule. For example, the lord of the Eleventh house, though generally malefic in terms of health and prone to make the character egoistic or impulsive, is still the lord of the house of gains. As such, it is good for material acquisitions and often gives good intelligence and capacity to work with groups of peoples (these being the indications of the Eleventh house).

When Mercury is the lord of the Second and Eleventh houses for a Leo Ascendant, it is a ruler of two houses of gain and income and as such becomes a double significator of wealth and income. Hence, apart from its generally somewhat malefic nature for this Ascendant in terms of health, it is particularly good for wealth.

The rule is that a planet is good for the affairs of the houses it rules, though it may not be so for the Ascendant or the chart as a whole. This is because houses only represent one aspect of life and some rule over negative things in life. The lord of the Twelfth house in this way is good for giving losses, that being the power of the house that it boosts up, but it is not thereby good for the Ascendant as a whole. The lord of the Sixth house is good for promoting disease or giving power to our enemies, as that is what it rules. The lord of the Eighth can give death, negativity, or devitalization and so on.

Raja Yoga

When a planet rules both a Trine and a Quadrant sign (apart from the Ascendant), it gains a special power. It becomes a Raja Yoga Karaka or "significator of great power." It can confer status, power, and prestige. In the most literal sense, it has the power to make one a king, and put one in a position of political or social power. This idea includes any great position of fame and power, like that of a judge, mayor, or administrator. However, it does not necessarily give wealth, knowledge, or spirituality, though it may give material gains through the power it yields. Most political leaders have such strong planets; yet they are not rare in charts and should be reinforced by several factors to be really effective.

For some Ascendants, one planet by itself can produce Raja Yoga. Such a planet is a doubly powerful temporal benefic. Saturn for Gemini and Libra, Venus for Capricorn and Aquarius, and Mars for Cancer and Leo, have such power.

For Aries and Scorpio, Raja Yoga is produced by the combination of the Sun and the Moon. Other combinations of rulers of Trine and Quadrant lords (particularly the lord of the Ninth with the lord of the Tenth) can create Raja Yoga when well placed, and usually when the planet does not rule other bad houses.

House rulership is one of the primary methods of ascertaining the power and effect of planets. It is as important as the basic meaning of planets and signs and helps fine tune those indications. The meaning of both natural and temporal statuses of planets must be blended properly. A good rule to remember is: *Natural benefics, even when temporal malefics, will do some good, while natural malefics, even when temporal benefics, will cause some harm.*

When a planet has the same significance both naturally and temporally, the effects will be clear, unmixed, and relatively easy to predict.

Power of Ascendants

According to this principle of house rulership, we can see that some Ascendants tend to be better than others, and for different things —

Libra is sometimes regarded as the best Ascendant to have, because for it, Saturn, ruling houses 4 & 5, becomes a Raja Yoga planet, a great benefic; while the main malefic becomes Jupiter (otherwise the most benefic of planets), who therefore cannot usually do much damage. Some even consider that Jupiter can give good results for Libra Ascendant. Moreover, Libra is a Cardinal sign, which gives strength. Though Libra may be the best Ascendant for our capacity to affect the world, it is not necessarily the best for all other things.

On the other hand, Aquarius is sometimes regarded as the worst of Ascendants because the ruler of the Ascendant (which as Saturn is already a difficult planet) also rules the Twelfth House, the house of loss. Aquarius types seldom develop much fame, prestige, or charisma and often end up losers (Mondale was a typical example in the political world). At the same time, Aquarius is often regarded as the best of signs for spiritual growth for this same reason, the Twelfth house also indicating liberation (for example, Ramakrishna).

By a similar principle of house-sign correlation, we see that some Ascendants are difficult. For example, Virgo, as the sixth sign, has some of the negative indications of the Sixth house, the tendency towards disease. Scorpio as the eighth sign, has some Eighth house propensities relating to death, vice, or negativity. As the twelfth sign, like the Twelfth house, Pisces sometimes suffers from emotional confusion.

Cardinal signs, particularly Libra and Cancer, often do better as Ascendants, particularly for political and social influence. Mutable signs do not always make for strong Ascendants for health or outer success, particularly Virgo and Gemini, yet do give much intelligence. Trine signs like Leo and Sagittarius are usually auspicious as Ascendants.

However, it is better to have a generally weaker Ascendant with strongly placed planets than a stronger natured Ascendant with weakly placed planets. Stronger Ascendants often give high potentials or expectations in life, which if not met can give us a greater sense of failure.

Planets by Ascendant

The laws of house rulership allow us to differentiate Ascendants and adjust the meaning of planets relative to each. Each house represents a particular "field" of activity, the ruler of a particular house represents the "lord" of that field. Below is a list of the prime house significations:

1. Self, body, general prosperity, well-being
2. Livelihood, speech, youth
3. Power, brothers, friends, motivation, interest
4. Happiness, home, property, mother
5. Creativity, intelligence, romance, children
6. Disease, enmity, foreigners
7. Partnership, marriage
8. Death, destruction, longevity, research
9. Dharma, grace, fortune, father
10. Skill, achievement, success
11. Gain, aspiration, impulse
12. Loss, sorrow, limitation, liberation

For example, if the lord of the self is in the field of destruction and the lord of destruction is in the field of the Self (that is, if there is an exchange between the First and Eighth house lords), then the individual is apt to have a short or difficult life. In this way, the system allows us to translate house nomenclature into meaningful terms.

By rulership of certain houses, each planet becomes a temporal indicator of certain affairs in life, the most important of which are mentioned below.

INDICATORS OF POWER — Raja Yoga Karakas

This status has been discussed already. By ruling over two houses of power, a planet gains this strength.

INDICATORS OF WEALTH — Dhana Yoga Karakas

When a planet rules over two houses of wealth (dhana), it gets this status. Strongest is when a planet rules over houses 2 & 11 (the houses of livelihood and gain). Mercury for Leo Ascendants and Jupiter for Aquarius gain this status.

Planets which rule houses 2 & 5, or 2 & 9 gain this power to a lesser extent. These are Mercury for Taurus Ascendant, Jupiter for Scorpio, Venus for Virgo, and Mars for Pisces.

Dhana Yogas depend upon the ruler of the Second house, as the Second mainly determines wealth. The Eleventh as the house of income, the Fifth as giving gains through speculation, and the Ninth as giving luck and unexpected windfalls are also to be considered.

INDICATORS OF KNOWLEDGE — Jnana Yoga Karakas

Jnana is spiritual knowledge. Jnana Yoga Karakas give spiritual and other profound knowledge. Planets which rule both houses 9 & 12, (the houses of religion and liberation) acquire this status. These are Jupiter for Aries Ascendant and Mars for Libra.

Planets ruling houses 2 & 9 gain this status secondarily, like Venus for Virgo Ascendant and Mars for Pisces. These give Divine grace or favor in life.

Planets ruling both houses 5 & 8 (intelligence and research) also can give extraordinary mental powers if strong. Such planets are Mercury for Aquarius Ascendant and Jupiter for Leo.

INDICATORS OF DISEASE AND INJURY

The Sixth house represents disease, as does the Eleventh as the sixth from the Sixth. Planets ruling both houses 6 & 11 become powerful

disease signifiers. These are Mars for Gemini Ascendant and Venus for Sagittarius. Mars is the worst since it is a naturally harmful planet.

The Eighth house represents death and chronic diseases. The eighth from the Eighth is the Third. Planets ruling houses 3 & 8 become strong signifiers of death and disease. These are Mars for Virgo Ascendant and Venus for Pisces. Such planets are also signifiers of longevity as both of these are houses of longevity.

Planets which rule houses 6 or 8 along with other malefic houses (3, 6, 11 & 12) become strong signifiers of disease. Such are Mercury for Aries Ascendant, Jupiter for Taurus, Saturn for Cancer and Leo, Jupiter for Libra, Mercury for Scorpio, Saturn for Sagittarius, Jupiter and the Sun for Capricorn, Mars and the Moon for Aquarius, and Saturn for Pisces.

INDICATORS OF LIFE AND LONGEVITY

Houses of longevity are 1, 3 & 8. Planets which rule two of these houses have special power in this area. Mars for Aries Ascendant and Venus for Libra ruling houses 1 & 8 have this status to the highest degree. Mars for Virgo and Venus for Pisces have this to a secondary degree as already mentioned.

SIGNIFIERS OF PASSION

Houses of passion and sexuality are houses 5 (romance), 7 (marriage) & 12 (secret pleasures). A planet ruling over two of these houses can give a very strong passionate or sexual nature. Such planets are Mars for Taurus and Sagittarius Ascendants, and Venus for Gemini and Scorpio.

SIGNIFIERS OF EGOISM

Houses 3, 6 & 11 indicate egoism, excess use of force, tendency towards a manipulative, aggressive nature, and ulterior motives. When a planet rules two of these houses (sometimes house 10 is also considered in this regard), if strong, it can make an individual overly impulsive and self-promoting to the point of blindness or violence.

Such signifiers of impulsiveness include Mercury for Aries Ascendant, Mars for Gemini, Jupiter for Libra, and Venus for Sagittarius.

Considering also the Tenth house also, we have Saturn for Aries Ascendant. Saturn for Leo can function this way as well, ruling houses 6 & 7 (as the Seventh is the tenth from the Tenth).

Mars for Aquarius and Venus for Leo are also very impulsive and power-seeking, ruling houses 3 & 10.

Additional, more complicated indications can be derived through understanding the meaning of the two houses a planet rules. Mars for Capricorn and Venus for Cancer rule houses 4 & 11. Hence, they can

indicate gain (Eleventh house influence) through property (Fourth house), or they can indicate violence or inclination to injure (Eleventh house influence) in the mind (Fourth house).

Such meanings should be blended with other indications, like the natural status of the planet or the attributes of other planets that it may combine with. In this way much depth of meaning can be discovered in planetary placements that may not appear very indicative. A planet must always be viewed according to the houses it rules and their meaning on all levels. The Sun and Moon can be more easily interpreted as they rule only one house at a time and will give their influence more unmixed.

The following is a table of house rulership, Ascendant by Ascendant. One should learn this system of calculation based upon house rulership and observe the insights it can afford. A whole book could be written on this subject alone, as it is one of the core insights of Vedic astrology. Please note that this classification is general, relative to the variations already discussed.

HOUSE RULERSHIP TABLE

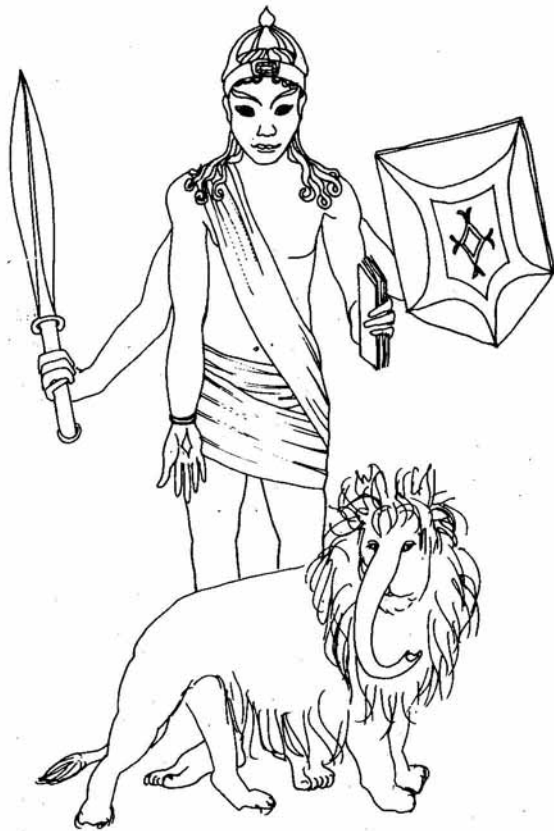
Temporal Disposition of Planets

SIGN	SUN	MOON	MARS	MERCURY	JUPITER	VENUS	SATURN
Aries	5 A	4 A	1, 8 A	3, 6 I	9, 12 A	2, 7 I	10, 11 I
Taurus	4 N	3 I	7, 12 I	2, 5 A	8, 11 I	1, 6 A	9, 10 A*
Gemini	3 I	2 N	6, 11 I*	1, 4 A	7, 10 I	5, 12 A	8, 9 N
Cancer	2 N	1 A	5, 10 A*	3, 12 I	6, 9 A	4, 11 I	7, 8 I*
Leo	1 A	12 N	4, 9 A*	2, 11 I	5, 8 A	3, 10 I	6, 7 I*
Virgo	12 N	11 I	3, 8 I*	1, 10 A	4, 7 I	2, 9 A	5, 6 N
Libra	11 I	10 N	2, 7 I	9, 12 A	3, 6 I	1, 8 A	4, 5 A*
Scorpio	10 A	9 A*	1, 6 A	8, 11 I	2, 5 A	7, 12 I	3, 4 I
Sagittarius	9 A	8 N	5, 12 A	7, 10 I	1, 4 A	6, 11 I	2, 3 I
Capricorn	8 I	7 N	4, 11 I	6, 9 A	3, 12 I	5, 10 A*	1, 2 A
Aquarius	7 I	6 I	3, 10 I	5, 8 A	2, 11 I	4, 9 A*	1, 12 A
Pisces	6 N	5 A*	2, 9 A	4, 7 I	1, 10 A	3, 8 I	11, 12 I

A = Auspicious, I = Inauspicious, N = Neutral or Mixed

A* = Very Auspicious, Raja Yoga Karaka, I* = Very Inauspicious

Mercury



"Dressed in green, with a green body, who has four arms, the incarnation of Vishnu, who is a yogi, whose vehicle is a lion with an elephant's trunk, who carries a sword, shield and book in his hands, the son of the Moon, with an emerald crest jewel on his head, making the gesture that gives boons, may Divine Mercury ever grant us his grace."

Indological Truths

PLANETARY ASPECTS AND COMBINATIONS

All systems of astrology, East and West, base their predictions on the aspects which exist between the planets in the chart. By the theory of aspects, planets project their influence to certain points from their given position in the zodiac. These are determined by the angle of arc of the zodiacal circle relative to the planet's position.

Imagine the zodiac as a circle and the locations of the planets as points along that circle. Draw a line from the points of the planets to the center of the circle. If we then compare the positions of any two planets, a certain angle or arc of that circle will be created. This can be measured in terms of degrees. Some of these degrees (like 90°, 120°, or 180°) create various aspects according to the different systems of astrology.

ASPECTS IN WESTERN ASTROLOGY

Western astrology carefully considers the exact degrees between planets in its calculation of aspects. It has major aspects like the square or trine, 90° or 120° aspects, and minor aspects, like the semi-sextile, 30°. These aspects are counted as effective if the planets are within a certain number of degrees or orb of each aspect (for major aspects, orbs are around 8°; for minor aspects, 1°-3°). Aspects are considered to exist equally, whether a planet is before or behind another planet in the zodiac. Both planets are considered to be affecting each other. Many Western astrologers have gone into great detail and minute accuracy with these different aspects, and it is a major consideration in the system, if not the most important.

Western astrology ascribes a different nature to the different aspects. Some aspects tend to be malefic or difficult (like the square); others tend to be benefic or easy (like the trine), whatever the planets involved.

ASPECTS BY SIGN

While Vedic astrology uses aspects, it is in a different way, which may at first be difficult to comprehend for those familiar with Western astrology. First of all, it judges aspects not according to the exact degree of angle between the planets involved, but relative to sign. In the opposi-

tion or 180° aspect (the main one used in Vedic astrology) a planet aspects the sign opposite it not just the degree. The aspects are not between planets, but from planets via the signs they are in, to other signs in the zodiac and whatever may be contained in them.

In this way, for example, Jupiter in Aries, by its opposition aspect, would aspect the sign Libra, the house ruled by the sign Libra, and any planets located in that sign. If Jupiter is in 5° Aries and Saturn in 25° Libra, the aspect would still count (though it would be too wide an aspect by standards of Western astrology, being 20° from a direct opposition).

Some Vedic astrologers do consider aspects to be stronger the more they approach the exact distance of arc. They may regard such aspects to exist independently of signs, at least to a limited degree. If Jupiter is at 1° of Aries and Saturn is at 29° of Virgo, the planets are not in opposite signs but the angle of their aspect is 178°, very close to an exact opposition. In this instance, Vedic astrology may still count this as an aspect, though the orbs of such non-sign aspects would be considered small, perhaps less than 5°.

Imagine the twelve signs as keys on a piano keyboard: Each planet is like a finger striking that key. As long as a planet is in a particular sign, it will be affecting the whole of it. By another analogy, imagine each sign to be like a separate room and the planets to be like lights. Wherever the light is in the room, it will light up the whole of it. The first and last degrees of signs are like doorways. At these juncture points, the planets can influence both signs; but once out of these small doorways, they have little influence on adjacent signs.

In addition, planets affect signs differently according to their nature, just as different pressures of the finger affect the keys on a key board differently. The basis of Vedic astrology is thus harmonic like music. Aspects are counted relative to the twelve signs as the main harmonic division.

Aspects by sign are easy to figure and do not require knowing the exact degrees of planets. They do not have to be calculated in addition to the chart. For this reason, Vedic charts do not have the list of aspects most Western charts require.

With aspects counted by sign, Vedic astrology uses fewer aspects than Western astrology; it usually only considers a few major or full aspects. In addition to this, it does have a complex way of showing the aspectual strength of planets that considers the exact degree distance between planets, but this is a special factor for subtle calculations, not the commonly used way of viewing aspects. A lot of the special and minor aspects now being commonly used in Western astrology, like quintiles, semisex-

tiles or quincunxes, are not used at all or are used only in special instances in the Vedic system.

Aspects as Reflecting Planetary Nature

Vedic astrology does not ascribe any particular quality to different aspects. Aspects are distinguished only by their strength as major or minor. All aspects represent a relationship between planets. The nature of that relationship depends primarily upon the nature of the planets, not upon the type of the aspect. It does not regard oppositions or squares as being bad or difficult, or trines as being good or easy. It depends upon the planets involved. An opposition of a badly disposed Sun, say in its fall in Libra, may prove very difficult, but when well disposed, exalted in Aries, it may prove very beneficial. A square from Mars in Aries (its own sign) to Jupiter in Cancer (its sign of exaltation) can be good, as both planets are well placed. Major or minor aspects change the strength of the relationship between planets, but different aspects are not regarded as altering the quality of that relationship.

In the Vedic system, all the information given on judging planetary nature is useful for determining the effects of aspects. An aspect from a great malefic like Saturn will tend to be difficult, whatever it is. An aspect from a great benefic like Jupiter will tend to be helpful, whatever it may be. The detailed way of determining the status of planets by nature and house rulership provides a similarly detailed way of judging the qualities of aspects. Once we have ascertained the nature of a planet and its action in the different domains of life, its aspects will reflect that.

SPECIAL ASPECTS

Vedic astrology ascribes certain aspects only to certain planets. While all planets share a general scheme of aspectual influence, some planets possess special aspects which other planets do not have, except as minor aspects.

Trines, 120° aspects, are regarded as a special full aspect for Jupiter, which other planets possess only as a minor aspect. Squares, 90° aspects, are given as full aspects only for Mars (forward in the zodiac) and Saturn (backward in the zodiac). This may be the basis of the Western astrological consideration of trines as good and squares as difficult, as trines are related to benefic Jupiter and squares to malefic Mars and Saturn.

According to Vedic astrology, aspects do not change the qualities of planets, but some planets change the power of aspects.

Aspects Only Thrown Forward in the Zodiac

Vedic astrology regards the influence of planets in aspects as only thrown forwards in the zodiac, whereas Western astrology usually sees an aspect as coming from both planets. Whereas Western astrology considers a square to exist between one planet and another in an angle of 90°, whether in front or behind it in the zodiac, the Vedic system would only, for example, consider the square of Mars to be thrown on planets 90° in front of it in the zodiac, and not to those planets a similar number of degrees behind it.

The Vedic system calculates aspects by degrees from a planet forward in its zodiacal position. If Saturn is at 3° Gemini and Mars at 3° Pisces, Saturn would have an aspect of 270° to Mars, and Mars 90° to Saturn. Hence, in calculating aspects in the Vedic chart it must be done forwards in the zodiac.

Aspects to Signs and Houses

In Western astrology, aspects are considered only between planets, or from planets to special points like the Ascendant or Midheaven, sometimes the Descendant and Nadir. In the Vedic system, planets aspect houses as well, even if there are no planets located in them. They do this if they aspect the sign on the cusp of the particular house. Their aspect on houses can improve or detract from the affairs of that house, depending upon the nature of the planet.

The main rule in chart judgement is to examine an issue according to the house that relates to it, the ruler of the house, and the house significator, not only from the Ascendant but also from the Moon. Aspects to all these factors are considered.

For spirituality or religion, for example, we consider the influences on the Ninth house, its lord, and Jupiter, and also the ninth from the Moon. In this regard we do not just consider the aspects between planets but the entire network of aspectual affects on all the factors in the chart that relate to a particular issue in life. Hence, Vedic astrology may consider these aspects upon houses as more significant for judgement than the aspects between the planets themselves. Afflictions to the fifth sign and Fifth house, for example, may stand out more in a chart than afflictions to their rulers, the Sun, or ruler of the Fifth house (which, however, are also considered).

ASPECTS EAST AND WEST, A COMPARATIVE VIEW

From the standpoint of Western astrology, the aspects of Vedic astrology appear general and non-specific. A few major aspects by sign

appear as very limited, compared to a diversity of aspects by degree and with different qualities. Such a Western astrologer may wonder how Vedic astrology can be accurate with such limited use of aspects.

It must be recognized that the Vedic system does not use aspects in the birth chart in such a primary way like Western astrology. In this regard Western astrology may be more developed and precise, and it may be helpful to consider the western view of aspects in the Vedic chart. In fact, it may be this specialization on aspects that is the most important factor in the accuracy of Western astrology. Western Sidereal astrology follows the same aspects as Western Tropical astrology and may be used as a model in this respect.

We must not overlook that Vedic astrology judges aspects also in its series of minor or harmonic charts. This allows for many subtler type aspects and a finer analysis of exact degree relationships between planets. Western astrology may find twenty or more major aspects existing between the planets in the birth chart, and several dozen minor ones. Vedic astrology may only note perhaps ten major aspects between planets in most charts, but these are multiplied by up to sixteen harmonic charts.

Vedic astrology judges planetary relationships by a more extensive system of which aspects are only one part. These are based largely on planetary location, like the series of planetary relationships of friendship and enmity we have already examined, as according to other special planetary strengths and weaknesses (the factors of Shadbala). Of primary importance for it are special Yogas or planetary combinations. These depend upon various factors, including aspects, sign and house location and rulership. We will examine these in the later part of this chapter.

As such, taking the system of Vedic astrology as a whole, we find that it is very intricate, complex, and precise, and includes many more calculations and considerations than Western astrology, though in some areas each system may be better developed than the other.

MAJOR PLANETARY ASPECTS (full aspect)

PLANET	ASPECT		
Sun, Moon, Mercury, Venus	7th		
Mars	4th	7th	8th
Jupiter, Rahu, Ketu	5th	7th	9th
Saturn	3rd	7th	10th

The primary rule is that all planets aspect the seventh sign from the sign in which they are located. This is similar to the opposition or 180° aspect in Western astrology.

Mars, Jupiter and Saturn, the distant planets, and Rahu and Ketu, the Lunar Nodes, possess special aspects —

Mars, in addition to the regular seventh aspect, aspects the fourth and the eighth signs. The fourth aspect is similar to a square, or 90° aspect in Western astrology, of an approaching nature. The eighth aspect is like a quincunx, or 150° aspect in Western astrology; but it only throws this aspect on planets behind it in the zodiac, so the real angle is 210°.

Jupiter, Rahu and Ketu, have special aspects on the fifth and the ninth. These are the same as trines, 120° aspects in Western astrology, operating both forwards and backwards in the zodiac.

Saturn has special aspects for the third and the tenth. Its aspect on the third is like a sextile, or 60° aspect in Western astrology but only operates on planets in front of it in the zodiac. Its tenth aspect is a square, or 90° aspect, but operates only backwards; hence, its angle is really 270°.

For most purposes in Vedic astrology, only full planetary aspects are used. Some Vedic astrologers consider that a full aspect occurs from a planet located tenth from another. This is worthy of consideration. Planets in the Tenth house have a full aspect on the Ascendant by this view.

SAMBANDHA

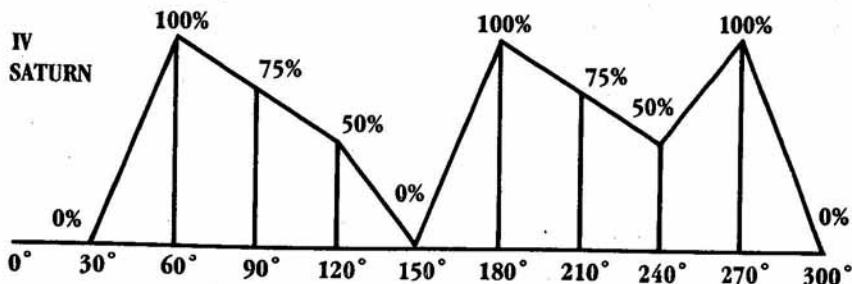
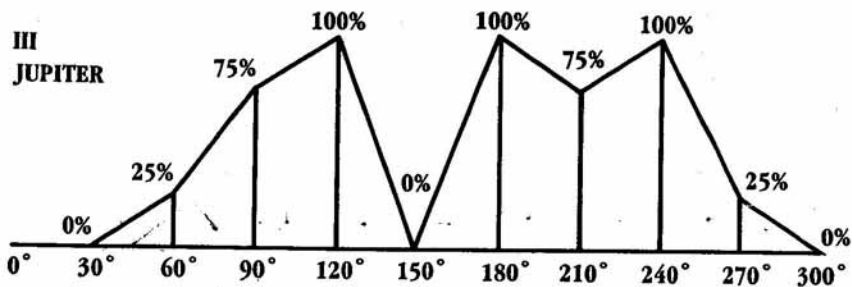
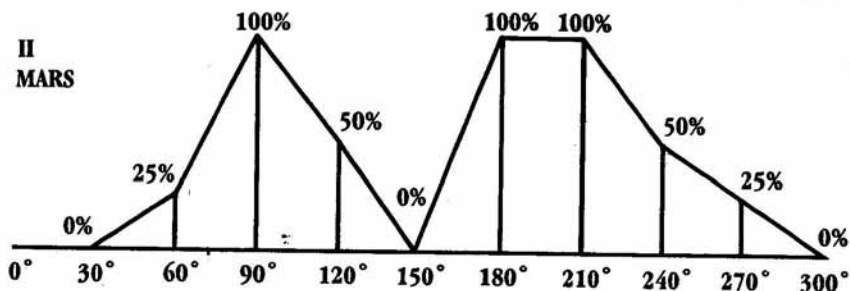
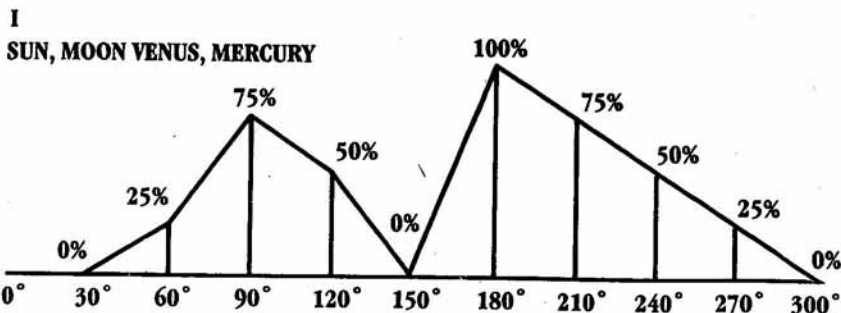
When planets are in mutual full aspect, they are said to be in Sambandha, which means “complete connection.”

This complete connection, or Sambandha, exists by other factors. When planets exchange signs — for example, when Jupiter is in Aries (a sign ruled by Mars), while Mars is in Pisces (a sign ruled by Jupiter) — this is considered to be a complete connection, like a mutual full aspect. It is called “mutual reception” in Western astrology, and is one of the most powerful connections possible between planets.

By some practitioners of Vedic or Hindu astrology, a mutual full aspect also exists between planets located in Quadrant houses (1, 4, 7 & 10). For example, if Venus is in Taurus in the Fourth house, and Jupiter is in Leo in the Seventh house, this is counted by some as a full aspect, though no actual technical major aspects exist.

Some astrologers extend this rule to planets in mutual Trines (houses 1, 5 & 9). Others figure mutual Quadrant or Trine aspects from the Moon as well as the Ascendant. These may be accurate, particularly when the Moon is as strong or stronger than the Ascendant. I do not usually give aspectual power to these mutual house relationships, though they are often important for judging the strength of the chart via house positions.

PLANET ASPECT STRENGTH



CONJUNCTION

Planets in close proximity are said to be in conjunction. This is a kind of intimate association. In Western astrology, conjunction is counted as a full aspect and given an orb of around 10°, depending upon the planets involved.

In Vedic astrology conjunction is not considered to be an aspect, as aspects are only regarded possible when there is a certain distance between planets. Yet, along with aspects, it is counted as a kind of planetary relationship, a full planetary relationship like a full mutual aspect, and constituting Sambandha.

Conjunctions, like aspects, are counted by sign; yet the closer in degrees the planets are to each other, the stronger the affect of the conjunction, particularly relative to the Sun.

PLANETARY ASPECTS (all aspects)

All planets aspect the seventh sign with a full sight or influence. They aspect the fourth and eighth signs with a three-quarters sight or influence. They have one-half aspect on the fifth and ninth signs. They have one-quarter aspect on the third and tenth.

For Mars, its special aspects, which are generally given three-quarters influence, are regarded as full. For Jupiter, Rahu and Ketu, the usual one-half influence aspects, their special aspects, are regarded as full. For Saturn, the one-quarter influence aspects, its special aspects, are counted as full. The rest of the additional aspects for these planets is like that of the other planets.

Minor aspects, including those of three-quarter influence, are usually not used in reading charts. Their main place is as added into other factors for determining planetary strengths, as part of the system of Shadbala. Moreover, these aspects increase proportionally to distance. They do not have orbs. For example, a planet in exact opposition would have a full 100% aspect. Located exactly in the eighth sign away, 210°, it would have three quarters or 75% aspect. However, located in between, 195° away, it would have 87.5% aspectual strength (see chart).

Aspects for Uranus, Neptune and Pluto

As Uranus, Neptune and Pluto are not part of the regular Vedic system, no judgement of aspects for them exists. We can ignore them altogether, yet it can be helpful to use them. To use them, we must consider that they possess the same major aspects as all planets. This is the seventh aspect or opposition, to which the conjunction can be added as a full planetary interchange.

However, we might want to count these by degrees, rather than signs, with an orb of 10° or less, as their affect as distant planets may not be that strong (which is what I often have done).

I cannot say whether they should have special aspects and do not usually give them such. In one respect, we might consider that they should, because the other planets outside the Earth's orbit are given them. But, in another respect, we may not think so, as they may be too distant to have such a strong affect.

One could give them special aspects like the planets they resemble: Uranus like Saturn (third and tenth), Neptune like Jupiter (fifth and ninth) and Pluto like Mars (fourth and eighth). Or one could give them aspects like the Lunar Nodes (fifth and ninth), which they also resemble. However, giving them special aspects would allow them great power in the chart and may unbalance, rather than fine tune, the general interpretation of Vedic astrology, unless their aspects are considered minor.

COMBUST

Planets in close conjunction with the Sun become combust or burnt up. They can be weakened and may be rendered powerless.

For Mars, Jupiter, and Saturn, the orb of conjunction of combust is 8° 30'. For the Moon, a larger planet, it is 15°. For the inner planets it is less, being 4° for Venus and 2° for Mercury. However, if a planet is in a favorable sign or house the effects of combust can be greatly mitigated. Planets in the same sign with the Sun are still counted as in full relationship with it (*sambandha*), even when not combust. Their affect is often better because of this.

Generally speaking, all planets function better if located some distance from the Sun. This is particularly true of the Moon, Mercury and Venus, which are subject to waxing and waning phases. Just as the Moon is strongest when full and becomes weaker as it approaches the Sun, so are Mercury and Venus strongest when at maximum distance from the Sun and become weaker as they approach it. To a certain extent, this is also true of the other planets.

The logic behind combust is that when in proximity to the Sun, the rays of planets are overcome by the power of the solar light; so conjunction with the Sun must be generally regarded as a negative for the energy of any planet.

PLANETARY WAR

When two planets are in conjunction of one degree or less, they are said to be in a state of "war." There is a clashing of the forces of their respective rays. The planet with the lower degree longitude becomes the

winner of this planetary war. For example, if Mars is at 23° 35' Sagittarius and Venus at 23° 17', then Venus is the winner of the war. Benefics who have lost a planetary war with a malefic may be rendered very weak, whereas benefics who have won a war with a malefic become much stronger.

The rules of planetary war do not apply in the case of the Sun (or the Moon). For the Sun the rules of combust apply. Conjunction with the Moon is usually considered to be benefic. Rahu and Ketu, as they possess retrograde action, have a stronger effect in the degree above a particular planet, but are also not regarded according to the rules of planetary war. If a planet is retrograde and technically loses a planetary war, the damage is considered to be less.

HEMMING IN OF PLANETS

If the Moon is in Libra, with Saturn in Scorpio and Mars in Virgo, then it has malefic planets around it in both adjacent sides. In this instance it is said to be "hemmed in by malefics." While this is not technically an aspect, it does have a strong affect like a major aspect. The Moon will be strongly under the influence of these two planets and weakened by their malefic nature.

If the planets involved are Jupiter and Venus, then the Moon would be "hemmed in between benefics," which would thereby protect it and strengthen it. (Of course, for more accuracy, we must consider the full nature of planets, not just their natural status as benefic or malefic, this is just an example). Such formations must be considered in determining planetary influences, and they may constitute various planetary Yogas.

A similar construction may be made by planetary aspects. If the Moon is in Libra while Scorpio and Virgo are under the full aspect of malefic planets only without other influences, then the Moon also is hemmed in between malefic influences. Since this kind of condition is not direct, it is not as strong.

Planets hemmed in by malefics or by malefic influences can counter this to a great extent by receiving a full aspect of a benefic. The reverse is true of planets hemmed in by benefics or by benefic influences.

SEPARATIVE PLANETS

The Sun, Saturn, Rahu, Ketu, and the ruler of the Twelfth house from the Ascendant are separative planets. They serve to separate or remove us from the things in life which they influence.

If several of these separative planets aspect the factors representing the marriage partner — the Seventh house, its ruler, and the significator of the partner (Venus for the male, Jupiter for the female) — then separa-

tion is likely to occur. Divorce will happen easily and long-lasting relationships will be difficult.

If they aspect the Tenth house and its ruler, there may be loss of one's job or an inability to hold steady employment. If they aspect the Second house and its ruler, along with Mercury, one will live away from one's parents as a child. If they aspect the Fourth house, its lord, the Moon and Mercury, one may be in danger of being separated from one's mind (going crazy). If they aspect the Fifth house, its lord and Jupiter, we may be separated from our children; more likely, we may be unable to have them in the first place, and for women in particular, surgery on the reproductive organs may be possible.

We can become separated or removed from the qualities of each house in this way, according to their nature. If the same houses from the Moon sign are similarly affected, the results are more likely to occur.

The Sun creates independence or burns things up; Saturn creates loss, alienation, or detachment; Rahu is dispersing and gives an attraction to what is foreign or distant; Ketu makes us contract and causes negativity; and the ruler of the Twelfth house projects its energy of loss and retreat, which is the nature of that house. All these factors possess a common separative effect. This rule is very useful in chart interpretation and should be memorized.

RETROGRADE

Planets can appear to go retrograde, or backwards, in the zodiac because of their different rates of orbit than the Earth. Western astrology usually regards retrograde as causing difficulty, delays, or obstacles. A retrograde Mercury, for example, is considered to cause problems in communication.

According to Vedic astrology, retrograde is usually a sign of strength. When retrograde, for example, Jupiter is thought to be good for having children, even if by other factors it may be weak.

Retrograde is sometimes considered to reverse the energy of the planets. Planets when exalted, lose strength when retrograde, but those debilitated gain strength when retrograde.

Retrograde has an internalizing effect on a planet's energy. If Mercury is retrograde, the intellect will be more introverted. The individual may be more interested in history or occult pursuits. When afflicted, this may cause nervousness or speech difficulties, or just hesitancy in communication.

Retrograde planets often indicate a karmic result. They show an influence from the past. They may be functioning to fulfill some karmic debt or promise or to clear up affairs from the past. The individual will

not go forward with the influences of the planet, but must take them backwards or inwards to consolidate or limit them.

PLANETARY YOGAS

Often more important than aspects in Vedic astrology are planetary "Yogas." These are complex planetary combinations that consider many factors, including sign, house, and aspect. Yoga itself means "combination."

Many Yogas are defined purely in terms of houses. For example, if the lord of the Second house of income is in the Twelfth house of loss, and the lord of the Twelfth house of loss is in the Second house of income, this is a Yoga for poverty. Many Yogas require an exchange of signs between the two planets but not necessarily an aspect between them.

Many Hindu astrology books contain long lists of these Yogas, which astrologers often memorize. Yet even when they exist in a chart, they may require other supporting factors to be really effective. It is more important to understand the principle behind Yogas than to memorize specific Yogas. All chart interpretation, which must involve synthesizing or correlating indications in the chart, is like a building up of Yogas. The more the same result is indicated by as many different factors as possible in a chart, the more it is likely to be true or take effect. It is the principle of "Yogic thinking" that we must grasp, the capacity to draw connections. Some very powerful charts have no simple or classical Yogas but have other combinations of planets that make for great strength. Indeed, the simpler Yogas are not always as powerful as more complex formations that integrate the energy of a greater number of planets.

Lunar Yogas

Many planetary Yogas involve the Moon. The Moon is a sensitive, gregarious and motherly planet; she does not like to be alone or to function on her own. An unassociated Moon is generally inauspicious, often even if she is otherwise well-placed. For example, the Moon in Cancer or Taurus may not be good if she has no benefic planets around her or influencing her. She is more inauspicious if only aspected by malefics, if in difficult houses like the Sixth, Eighth or Twelfth, or if in her fall in Scorpio or in unfriendly signs.

The Moon does well in conjunction with benefic planets or with benefics in adjacent signs. It does better if Jupiter is located an angle from her (what is called Keshari Yoga). Aspected or hemmed in by malefics, particularly Saturn and Rahu, she suffers and, along with her, our mind and emotions suffer. Many of the same issues occur if the Ascendant is similarly influenced.

Mahapurusha Yogas

Among the most common and most useful of the Yogas are the Mahapurusha Yogas, the planetary combinations that create "great people." These occur when planets are located in their own sign or exalted, and at the same time are in an angle from the Ascendant or the Moon. Only the five major planets are considered — not the Sun or the Moon, although they also benefit from such positions. Such positions serve to magnify the qualities of the planet involved and stamp the chart with its nature, character, and force. They may make the person of the type belonging to the planet. People with such charts often have the physical characteristics of the planet.

The Mahapurusha Yoga for Mars is called Ruchaka Yoga, the "radiant combination." It endows a person with strong martial qualities like courage, daring, force of will, decisiveness, determination, independence, leadership, power of action and achievement. Naturally, this Yoga is common in the charts of such martial type people as military leaders, generals, politicians, lawyers, scientists, and executives. It gives much success, but the Tamasic qualities of Mars may come out, including tendencies towards domination and violence.

The Mahapurusha Yoga for Mercury is called Bhadra Yoga, the "auspicious combination." It gives strong mercurial qualities like good powers of speech, communication, commerce, intellect, wit, humor, mental sensitivity, humanism, and a balanced psychology. It is common in the charts of intellectuals, teachers, writers, and businessmen. It gives many powers and talents to the mind but may augment the Rajasic, agitated or commercial side of Mercury — the acquisitive mind and its seeking to grasp life in terms of names, forms and quantities.

The Mahapurusha Yoga for Jupiter is called Hamsa Yoga, the "swan combination" (the swan being the bird of spiritual knowledge in the Vedas). It gives strong Jupiterian qualities, such as an ethical, moral, philosophical or religious nature, optimism, creativity, health, faith, prosperity, and affluence. It is common in the charts of religious people, teachers, liberal social and business leaders, and some entertainers. It gives much joy and compassion and can give spirituality, but it may just serve to make us self-promoting (Jupiterian on a superficial level).

The Mahapurusha Yoga for Venus is called Malavya Yoga. It gives strong venusian qualities like comfort and prosperity in life, command of vehicles and material resources, beauty, charm, grace, and artistic talents. It is common in the charts of artists, beautiful women, those possessing wealth or social influence, and sometimes even politicians. Again, it can

give lower or higher Venus affects depending upon its placement. On a higher level it gives powers of devotion.

The Mahapurusha Yoga for Saturn is called Shasha Yoga. It gives strong Saturn qualities like power over people, positions of authority, control of material resources, strong work and achievement capacity. It is common in the charts of political and business leaders. Since Saturn is a cruel planet, unless the Moon or Jupiter is strong, the individual may be selfish, ruthless, or destructive (Saturn in an angle is usually looked upon with some suspicion). Benefically placed, it gives detachment and spiritual insight, and the capacity for silence.

These Yogas are prominent in the charts of famous people. However, they are not uncommon; many charts have at least one of them. To really work, they must be well-placed. Such Yogas are stronger when the planet is in the Tenth house, the best angle, or if they occur both from the Ascendant and the Moon. It also helps if the planet involved is the final dispositor in the chart or rules over many of the other planets. Additional strength can be gained if such planets combine with friendly planets or planets of like nature, like Mars with the Sun or Jupiter with the Moon. Poorly aspected, these Yogas can show the destruction of the qualities represented by the planet (as both the planet and its sign may be ruined). While giving strength and power in the outer world, these combinations do not always give spiritual knowledge or an ethical disposition. Strong malefics in Mahapurusha Yogas, like the Mars and Saturn, can create tyrants (see the chart of Hitler for such a Yoga for Mars).

An important principle in planetary Yogas is that stronger affects may be created when a planet exchanges signs with another planet than if it is simply in its own sign. For example, if one chart has a Saturn-Moon opposition, with Saturn in its own sign Capricorn and the Moon in its own sign Cancer, and another has Saturn in Cancer and the Moon in Capricorn (both planets exchanging signs), the latter chart will tend to be stronger. *The reason is that the power of the planets is more integrated.* In this regard, the Raja Yoga in Napoleon's chart is stronger with this placement than it would have been if the Moon and Saturn were in their own signs. For this reason some charts are very powerful, even without any Mahapurusha Yogas.

KUJA DOSHA

Mars in certain houses creates difficulties for harmony in marriage and relationship. These are very much stressed in Hindu astrology. They are Mars in the First, Fourth, Seventh, Eighth and Twelfth houses. Exceptions are for the First house if the sign is Aries, for the Fourth house if it

is Scorpio, for the Seventh if it is Capricorn or Pisces, for the Eighth if it is Cancer, and for the Twelfth if it is Sagittarius.

Such a placement of Mars shows potential conflict in relationship or difficulties in the life of the spouse. A person with such a planetary placement should generally only marry another person with a similar placement. Mars in the Seventh appears to be the most difficult of these (though it often gives success in the social world), and Mars in the First or Eighth is often difficult as well.

Mars in the First can make us aggressive or contentious in our behavior. Mars in the Seventh can cause conflict in relationship and the seeking to dominate. Mars in the Eighth may give a strong sexual drive or indicate the early death of the partner. Mars in the Fourth may show an aggressive subconscious or emotional nature. Mars in the Twelfth may indicate hidden passion or the wasting away of our vital energies. Hence, each of these placements has a different meaning. A strong Mars in the chart of a woman is regarded as difficult for marriage from the Hindu point of view, as it may make her dominate her husband and perhaps indicate his ill health or even death in extreme cases.

Such placements should not be interpreted simplistically since many charts have them to at least some degree. Again, they should be reinforced by other negative influences to the Seventh house, its lord, and the marriage significator. Moreover, they reflect a more passive role for women in society; this may not be so applicable in the modern world where the woman has to work and may therefore need a stronger Mars, which most of these positions gives. In this regard, Kuja Dosha for a woman may only require that she has a more independent type marriage, possibly her own career, and perhaps no children. If the factors representing relationship are afflicted by other malefics (like the Sun, Saturn, Rahu and Ketu), a person may have difficulties in relationship even without Kuja Dosha.

SHADBALA

Planetary Power Ratios

Shadbala is an elaborate system of computation to aid in determining planetary strengths and weaknesses. It is perhaps the most sophisticated and detailed of such astrological systems and probably the most reliable. While Shadbala is not necessary to give an accurate astrological reading it is helpful information to have. As the calculations are very complex and require much skill and time to do oneself, a computer program for it is essential. For reason of its complexity, we will only outline it here.

A planet strong in Shadbala will have power in the chart, but for good or ill, depending upon its nature. One weak in Shadbala will be able to do little and may cause disease or difficulties. Along with Shadbala, consideration must still be given to signs, houses, aspects and Yogas. Shadbala is an enhancement, not a substitute for a comprehensive examination of a chart. Shadbala tells us if a planet is likely to have enough strength to fulfill its role in the chart. The chart tells us what that role may be and if it is likely to be ordinary or extraordinary.

FACTORS OF SHADBALA

The six factors of Shadbala are: 1) Positional Strength (Sthana Bala), 2) Directional Strength (Dig Bala), 3) Temporal Strength (Kala Bala), 4) Motional Strength (Chesta Bala), 5) Natural Strength (Naisargika Bala), and 6) Aspectual Strength (Drik Bala).

1. Positional Strength

This consists of five factors. These are: 1) Exaltation Strength (Ucha Bala), how close a planet is from its point of exaltation, 2) Divisional Strength (Saptavargaja Bala), its residential strength in the seven harmonic charts, 3) Odd-Even Sign Strength (Ojayugmarasyamsa Bala), 4) Quadrant Strength (Kendra Bala), its strength in terms of house position, and 5) Decanate Strength (Drekkan Bala), its strength in terms of decanate location.

2. Directional Strength

This is one of the main factors of planetary strength and weakness and helps us understand the power of the planets in the houses; hence, we explain it below.

Mercury and Jupiter are strong in the east, (the Ascendant or First house). The Sun and Mars are strong in the south (the Tenth house or Midheaven). The Moon and Venus are strong in the north (the Fourth house or Nadir). Saturn becomes strong in the west (the Seventh house or Descendant). The same planets become weak in the opposite house or direction.

This factor should not be given too much weight by itself. Generally, any of these planets will do better in Quadrants than other houses, but this scheme shows us which Quadrants they prefer.

3. Temporal Strength

This is a combination of nine factors based upon the time of birth in hours, days, months, years, and so on, and the strength of planets at these times or as ruling them. These are: 1) Day-Night Strength (Nathonnatha

Bala), 2) Monthly Strength (Paksha Bala), 3) Four Hour Strength (Tribanga Bala), 4) Lord of the Year Strength (Abdhipati Bala), 5) Lord of the Month Strength (Masadhipati Bala), 6) Lord the Day Strength (Varādhpati Bala), 7) Lord of the Hour Strength (Hora Bala), 8) Declinational Strength (Ayana Bala), and 9) Planetary War Strength (Yuddha Bala).

4. Motional Strength

This is the most complicated of the Shadbala and relates to the motion of the planets around the Sun, including their movement of retrogression.

5. Natural Strength

This is the same for all charts. The Sun is the strongest planet, then the Moon, Venus, Jupiter, Mercury, Mars, and Saturn, in line with their apparent brightness as seen from the Earth.

6. Aspectual Strength

This is according to the determination of the arc of aspect as according to the extended rules of determining aspects. It is not meant to substitute for calculating aspects in the chart, nor should it be taken as a reliable measure of their influence.

Jupiter



“Dressed in yellow, with a yellow body, who has four arms, the teacher of the Gods, peaceful in nature, whose vehicle is an elephant, who carries a rosary, a water pot and a staff in his hands, with a yellow sapphire crest jewel on his head, making the gesture that gives boons, may Divine Jupiter ever grant us his grace.”

Indological Truths

HARMONIC CHARTS

PATTERNS OF ASTROLOGICAL INTRICACY

In Vedic astrology a minimum of two charts is done, the basic birth chart (Rashi Chakra) and the harmonic ninth (Navamsha). Frequently six, and often as many as sixteen, such charts may be considered. These harmonic charts provide more detail and specificity in the delineation of planetary influences.

Some Western astrologers have begun to use harmonic charts, based upon the Hindu model; yet they calculate these harmonic charts in what is sometimes a different manner than the Vedic one. They simply multiply the longitude of the planet. For a harmonic fifth of a planet, for example, they multiply the longitude of the planet by five. Hence, if a planet is at 20° Taurus, its zodiacal longitude is 50°; that is, it is 50° from the beginning of the zodiac at 0° Aries. Multiplying this by five, we get 250° or 10° Sagittarius as its harmonic fifth position.

The Vedic system considers harmonic placement by sign only, not by degrees. Some of these, like the harmonic thirtieth, are not arrived at by simply multiplying the longitude of the planet.

CALCULATION OF HARMONIC CHARTS

As the calculation of these charts is time consuming, it is also best to do it by computer. The following are the general rules should you wish to do it yourself. It is helpful to know the principles behind the calculation of these charts.

Harmonic Second (Hora)

The Hora chart is simple as it is the most basic of the harmonic charts. The first ½ of odd signs like Aries is ruled by the Sun, the second ½ by the Moon. Conversely, the first ½ of even signs, like Taurus, is ruled by the Moon; the second ½, by the Sun.

For example, if Mars is located in 20° Virgo, as it is in the second half of an even sign, it would be in the Hora of the Sun. Hence, the Hora chart only gives solar or lunar status of planets and does not place them in signs like the other harmonic charts.

Harmonic Third (Drekkana or Decanate)

In this harmonic the first $\frac{1}{3}$ or ten degrees $00^{\circ} 00' - 10^{\circ} 00'$ of any sign is ruled by itself. The middle $\frac{1}{3}$, $10^{\circ} 00' - 20^{\circ} 00'$, is ruled by the subsequent sign of the same element. The last $\frac{1}{3}$, $20^{\circ} 00' - 30^{\circ} 00'$, is ruled by the final sign of the same element.

For example, the first $\frac{1}{3}$ of Sagittarius is in the harmonic third of Sagittarius, the second $\frac{1}{3}$ in the harmonic third of Aries, and the last $\frac{1}{3}$ in the harmonic third of Leo. Hence, if Saturn is located in a birth chart at $15^{\circ} 20'$ Sagittarius, it would be in the harmonic third of Aries.

Western astrology has long used the decanate but usually calculates it differently. It makes the first third of a sign that of the Cardinal sign of the element, the second that of the Fixed sign and the last that of the Mutable sign. Hence, it sees the first third of Sagittarius as Aries, the second as Leo and the third as Sagittarius.

Harmonic Fourth (Chaturtamsha)

Each sign is divided into four equal parts. The first $\frac{1}{4}$ ($00^{\circ} 00' - 07^{\circ} 30'$) is the same as the sign itself. The second $\frac{1}{4}$ ($07^{\circ} 30' - 15^{\circ} 00'$) is under the next sign of the same Quality. The third $\frac{1}{4}$ ($15^{\circ} 00' - 22^{\circ} 30'$) follows the following sign of the same Quality, and the last $\frac{1}{4}$ ($22^{\circ} 30' - 30^{\circ} 00'$) is of the final sign of the same Quality.

For example, the first $\frac{1}{4}$ of Aries is Aries, the second is Cancer, the third is Libra, and the last is Capricorn. Hence, if Venus is located at $20^{\circ} 15'$ Aries, it would be in the third harmonic fourth, that of Libra, the third Cardinal sign from Aries.

Harmonic Seventh (Saptamsha)

Each sign is divided into seven equal parts of $04^{\circ} 17' 09''$. The first $\frac{1}{7}$ of odd signs is governed by the sign itself, with the rest following the signs in order through the zodiac. For even signs, the first $\frac{1}{7}$ corresponds to the sign seventh from it, and the rest follow in order from that.

Hence, the first seventh of Aries (an odd sign) is Aries; the second, Taurus; the third, Gemini; and so on to Libra. The first seventh of Taurus (an even sign) would be Scorpio, the sign seventh from it. The second seventh division would be Sagittarius; the third, Capricorn; and so on to Taurus as its last seventh. In this way we are merely going through the signs in order.

The following are the harmonic $\frac{1}{7}$ divisions of the sign:

1. 00° 00' 00" to 04° 17' 09"
2. 04° 17' 09" to 08° 34' 17"
3. 08° 34' 17" to 12° 51' 26"
4. 12° 51' 26" to 17° 08' 34"
5. 17° 08' 34" to 21° 25' 43"
6. 21° 25' 43" to 25° 42' 52"
7. 25° 42' 52" to 30° 00' 00"

Thus if the Moon is located at 25° 10' Taurus, it would be in the sixth division, which would be Aries (sixth from Scorpio).

Harmonic Ninth (Navamsha)

Each sign is divided into nine equal parts of 3° 20'. The first $\frac{1}{9}$ of a sign is governed by the Cardinal sign of that element, followed by the rest of the signs from it in order through the zodiac.

In this way the first $\frac{1}{9}$ of Gemini (Mutable air) is Libra (cardinal air), the second is Scorpio, the third is Sagittarius, and so on, all the way to Gemini at the end as the last ninth of its own sign.

1. 00° 00' to 03° 20'
2. 03° 20' to 06° 40'
3. 06° 40' to 10° 00'
4. 10° 00' to 13° 20'
5. 13° 20' to 16° 40'
6. 16° 40' to 20° 00'
7. 20° 00' to 23° 20'
8. 23° 20' to 26° 40'
9. 26° 40' to 30° 00'

For example, if Jupiter is at 22° 40' Scorpio, it is in the seventh Navamsha. As Scorpio is a Fixed water sign, its first $\frac{1}{9}$ would be Cardinal water or Cancer, and its seventh would be Capricorn. This places Jupiter in Capricorn in the Navamsha.

Harmonic Tenth (Dashamsha)

Here each sign is divided into ten equal portions of 3° each.

The first $\frac{1}{10}$ of Aries is Aries; the first $\frac{1}{10}$ of Taurus is Capricorn; that of Gemini is Gemini; that of Cancer is Pisces; that of Leo is Leo; that of Virgo is Taurus; that of Libra is Libra; that of Scorpio is Cancer; that of Sagittarius is Sagittarius; that of Capricorn is Virgo; that of Aquarius is Aquarius; and that of Pisces is Scorpio.

Hence, the rule is that the first $\frac{1}{10}$ of odd signs is itself, that of even signs is of the sign ninth from them. Again, we are just counting the signs off in order from the first $\frac{1}{10}$ of Aries as Aries.

1. 00° 00' to 03° 00'
2. 03° 00' to 06° 00'
3. 06° 00' to 09° 00'
4. 09° 00' to 12° 00'
5. 12° 00' to 15° 00'
6. 15° 00' to 18° 00'
7. 18° 00' to 21° 00'
8. 21° 00' to 24° 00'
9. 24° 00' to 27° 00'
10. 27° 00' to 30° 00'

If the Sun is in 08° 30' Gemini, for example, it would be in the third Dashamsha, which would be Leo.

Harmonic Twelfth (Dwadashamsha)

Each sign is divided into equal sections of 2° 30'. The first $\frac{1}{12}$ of each sign is the same as the sign itself, with the rest counted off in order through the zodiac.

1. 00° 00' to 02° 30'
2. 02° 30' to 05° 00'
3. 05° 00' to 07° 30'
4. 07° 30' to 10° 00'
5. 10° 00' to 12° 30'
6. 12° 30' to 15° 00'
7. 15° 00' to 17° 30'
8. 17° 30' to 20° 00'
9. 20° 00' to 22° 30'
10. 22° 30' to 25° 00'
11. 25° 00' to 27° 30'
12. 27° 30' to 30° 00'

If Mercury is in 09° 35' of Virgo, for example, it would be in the fourth Dwadashamsha or Sagittarius.

Harmonic Sixteenth (Shodashamsha)

Each sign is divided into sixteen equal parts of 1° 52' 30". The first $\frac{1}{16}$ of all Cardinal signs begins with Aries; that of all Fixed signs begins with Leo; that of all Mutable signs, with Sagittarius; and the rest are counted off in order from these.

Harmonic Twentieth (Vimshamsha)

Each sign is divided into twenty equal parts of $1^{\circ} 30'$. The first $\frac{1}{20}$ of all Cardinal signs begins with Aries; of all Fixed signs, Sagittarius; and of all Mutable signs, Leo; and the rest are counted off in order from these.

Harmonic Twenty-fourth (Siddhamsha)

Each sign is divided off into twenty-four equal parts of $1^{\circ} 15'$. All odd signs begin with Leo and all even signs with Cancer, with the rest counted off from these.

Harmonic Twenty-seventh (Bhamsha)

Each sign is divided into twenty-seven equal parts of $1^{\circ} 06' 40''$. All fiery signs begin with Aries, all earthly with Cancer, all airy with Libra and all watery with Capricorn. Again, the rest are counted off in order from these.

Harmonic Thirtieth (Trimshamsha)

This chart is done in a peculiar way, the explanation for which I have not seen. For odd signs the first five degrees, $00^{\circ} 00' - 05^{\circ} 00'$, corresponds to Aries; the next five, $05^{\circ} 00' - 10^{\circ} 00'$, to Aquarius; the next eight, $10^{\circ} 00' - 18^{\circ} 00'$, to Sagittarius; the next seven, $18^{\circ} 00' - 25^{\circ} 00'$, to Gemini; and the last five, $25^{\circ} 00' - 30^{\circ} 00'$, to Libra.

For even signs, the first five degrees, $00^{\circ} 00' - 05^{\circ} 00'$, relate to Taurus; the next seven, $05^{\circ} 00' - 12^{\circ} 00'$, to Virgo; the next eight, $12^{\circ} 00' - 20^{\circ} 00'$, to Pisces; the next five, $20^{\circ} 00' - 25^{\circ} 00'$, to Capricorn; and the last five, $25^{\circ} 00' - 30^{\circ} 00'$, to Scorpio.

There are no harmonic thirtieth positions in Cancer or Leo.

Harmonic Fortieth (Chaturvimshamsha)

Each sign is divided into forty equal parts of $45'$ each. All odd signs begin with Aries and all even signs begin with Libra, with the rest counted off in order from these.

Harmonic Forty-fifth (Akshavedamsha)

Each sign is divided into forty-five equal parts of $40'$. All Cardinal signs begin with Aries; all Fixed signs, with Leo; and all Mutable signs, with Sagittarius, with the rest counted off in order from these.

Harmonic Sixtieth (Shashtiamsha)

Each sign is divided into sixty equal parts of $30'$. Each sign starts with itself and the other divisions are counted off in order of the zodiac.

* * *

These sixteen harmonic charts (which includes the birth chart or Rashi Chakra) are called Shodashavarga, "the group of sixteen." Shadvarga, "the group of six," consists of the birth chart, the harmonic second, third, ninth, twelfth, and thirtieth. When the harmonic seventh is added to these it becomes the Saptavarga or "the group of seven." Adding the harmonic tenth, sixteenth, and sixtieth, we get Dashavarga, "the group of ten."

MEANING AND USAGE OF HARMONIC CHARTS

Harmonic charts are commonly used for determining planetary strengths. Planets gain strength as they are located in the signs of their exaltation, own signs, or signs of friends, and lose strength in the signs of their enemies, or fall.

We can examine the signs in which each planet is located in each of the harmonic charts. We judge these by the same rules of planetary friendship and enmity as used in the basic birth chart.

Harmonic charts have additional specific usages and focus on particular areas of life —

Harmonic First

This is the same as the basic birth chart (Rashi Chakra), relative to which all harmonic charts are judged. What is present in the birth chart may be heightened or diminished by the influence of the harmonic charts but cannot be overridden by them. The harmonic charts serve to fine tune the meanings in the birth chart but do not serve to radically change them. The birth chart always determines the field in which they operate and should be visualized behind them. The harmonic charts are thus like a series of concentric circles with the birth chart as the outside circle. The subtler harmonic charts are contained within the fields of the larger harmonics.

Harmonic Second

As indicating the Sun and Moon, the second harmonic or Hora chart shows the nature of the individual and power of the planets relative to solar and lunar, yang and yin, active and passive, male and female, individual and social, mental and emotional energies.

Masculine planets, like the Sun, Mars, and Jupiter are stronger in the Hora of the Sun. Those of feminine nature, like the Moon, Venus, and Saturn are stronger in the Hora of the Moon. Mutable Mercury does well either way, but which is better depends upon the planets whose influence it is under.

Planets in the solar division tend to make the individual independent, active, energetic, assertive, willful, confident, and self-reliant; but in

excess they cause one to be selfish, harsh, unfeeling, manipulative or controlling. Planets in the lunar division tend to make the person sensitive, caring, nurturing, receptive, and gentle; but in excess they can render one dependent, passive, unmotivated, overly emotional, sentimental, or hypersensitive.

Solar division planets give more reliance on one's inner power and give initiative. Lunar division planets give more reliance on social influences, family, and the past. Not enough planets in solar divisions will make an individual unable to gain recognition for what he does. Not enough in lunar divisions will create a lack of understanding and taking undeserved recognition.

The Hora chart is often given a Second house influence and is thereby thought to relate to wealth. When the ruler of the Second is in its appropriate Hora, it gives better results for all the affairs of the second house.

Hora means "hour." As each sign governs two hours of the day (that being the time it takes to cross the Ascendant) each Hora governs about one hour.

Harmonic Third

The harmonic third or decanate corresponds in meaning to the Third house. It governs brothers, sisters, friends, and alliances. It shows our capacity to work in a group or in association to achieve a particular goal. It indicates our energy, curiosity, courage, passion, and prowess.

The position of the lord of the Third in the birth chart should particularly be examined in the harmonic third, as well as Mars, the natural indicator of the Third house.

The harmonic third is also useful for fine tuning Sun, Moon, and Ascendant positions. For example, if Aquarius is the Ascendant, and Gemini is the decanate, the communicative and intellectual power of Gemini will come out in the humanitarian influence of Aquarius. When an individual has many planets located in the same sign, we can often discriminate their action by their decanate positions.

Harmonic Fourth

The harmonic fourth, like the Fourth house, is said traditionally to deal with general well-being in life, emotion, home and happiness. If benefic planets like Jupiter and Venus, or the rulers of benefic houses, are strong in this chart, then well-being is enhanced.

The positions of the Moon, Mercury, and the lord of the Fourth house should be examined relative to this chart and can be taken as an indication of our emotional contentment and psychological happiness.

Harmonic Seventh

The harmonic seventh is said to relate to children and grandchildren. Again, this is not to be taken literally; it refers to the creative projections of the individual in general, which for the majority of us relates to procreation. In this chart we see our creative capacities and the extent to which they can be concretely realized or recognized.

I also like to judge Seventh house and relationship issues from this chart. The position of the lord of the Seventh and the significator of the Seventh (Venus for men and Jupiter for women) in this harmonic can be important.

Harmonic Ninth

The harmonic ninth, or Navamsha, is the main harmonic division and like the birth chart or harmonic first, can be used for reading all the domains of life. It is said to traditionally refer to marriage and the partner. It deals with relationship in general and what we need to complement ourselves. Mainly, it refers to our ability to share our inner or spiritual values in relationship. In comparing the Navamsha charts of couples, we can get a better idea as to spiritual or dharmic compatibility.

The most important indications of the harmonic ninth are like that of the Ninth house. It shows our dharma, our inner values, the spiritual or religious motivation we may have. It reflects more the nature of our soul and its aspirations, as the birth chart reflects more the nature of our particular incarnation and the ego. As showing the forces that move us on an inner level, it is often a good index of our future life or the evolution of our soul. In this regard, it is often more reflective of who we really are and what our soul is aiming to achieve.

A strong Navamsha but a weak birth chart tend to show a strong soul choosing a difficult incarnation. A weak Navamsha but a strong birth chart tend to show a strong personality but a weak soul.

The positions in the Navamsha of Jupiter, the lord of the Ninth house, and the Atmakaraka or significator of the Self, are of particular importance. All the planetary significators (Karakas) can be judged from this chart and are most specific to it. If a planet is strong in both the birth and ninth charts, it will give very good results. A planet in its own sign or exalted in the birth chart, but in its fall in the Navamsha, is weakened.

A planet in the same sign in both the birth chart and Navamsha is regarded as strong. It is called Vargottama, which literally means "in the best subdivision." This gives it greater strength, but for good or ill.

Harmonic Tenth

The harmonic tenth is much like the Tenth house in meaning. It should be examined along with it and the Sun, Mercury, Jupiter, and the lord of the Tenth. It indicates power, position, achievement, status, and skill. If the lord of the Tenth is strong here, it indicates that the individual will accomplish great actions or achieve their goals in life. It shows the impact of the individual upon the world at large and their position in it. It is important in the delineation of vocation and career. It shows our karmic impact upon life.

Harmonic Twelfth

This is the chart of fate or destiny, of past karma. It is said traditionally to indicate the parents; but it stands for past karma and conditioning, generally (including hereditary factors) and shows past life influences. It is often used as an index of the last life and can be seen as something like the birth chart of the last incarnation. It indicates what the soul brings with it into this life and what can be discovered by a deeper probing into our psyche. It often shows us the karmic reason for our particular character and destiny in life.

We can use the birth chart for the present life, the ninth harmonic for the future life, and the twelfth harmonic for the past life. In this way we can read the evolution of the soul.

The meanings of the twelfth harmonic are much like the Twelfth house, showing the past, karma, the subconscious and the more hidden layers of the mind, secret motivations, compulsions, obsessions, and so on. The positions of the Moon, Saturn, and the lord of the Twelfth are important here.

Harmonic Sixteenth

Sixteen is four times four; hence, this chart traditionally refers to the affairs of the Fourth house — happiness, home, property and the acquisition of vehicles. It is used like the fourth harmonic, and along with it shows the deeper wishes and desires of the soul, whereas the fourth harmonic often has a more outward value. If the Fourth house lord is strong in this chart, then the affairs of the Fourth house will be strengthened. This chart is also important in psychology, relating to mental stability and emotional contentment.

Harmonic Twentieth ✓

This is said traditionally to be the chart of Upasana or “devotional meditation.” It indicates the religious development of the soul and our

capacity for the Yoga of devotion (Bhakti Yoga). It often shows our religious tendencies from past lives and the religions we have associated with. It shows the Shakti, the goddess-energy, at work in our lives and thereby indicates our capacity to surrender to the Divine will. It helps indicate the form of the Divine that we are inclined to worship (Ishta Devata). It can also show creative and artistic capacity.

Twenty is five times four. Many of the meanings of this house are much like the Fifth house; and the factors pertaining to the Fifth house, like Jupiter and its lord, should be examined here. It shows the joy, love and creativity of the soul.

Harmonic Twenty-fourth ✓

This is said traditionally to be the chart of mental or meditational achievements, including the siddhis or psychic powers. In the higher sense, this is the chart of spiritual knowledge and shows the spiritual development of the soul from past lives. It shows our capacity for, and development of, the Yoga of knowledge (Jnana Yoga). It is the most important harmonic chart for ascertainment of spiritual nature and the potential for enlightenment. Strong planets here have enhanced psychic and spiritual capacities for greater perception, skill, and awareness.

On a general level, this chart indicates the educational career of the individual. Whether the knowledge gained will be spiritual or material depends much upon the nature of the character from the birth chart.

The position of the Ninth house lord, Mercury, and Jupiter is important here, as well as the Atmakaraka. Between the twentieth and twenty-fourth harmonics, we can understand many of the hidden secrets of our spiritual unfoldment.

Harmonic Twenty-seventh

This chart measures the strength or weakness of the planets relative to the twenty seven lunar constellations (Nakshatra) in which they dwell. As such it is a further fine tuning of the Navamsha chart (which itself measures $\frac{1}{4}$ of a Nakshatra). This chart indicates particular strengths and weaknesses of the Moon. It is also important for planetary signifiers.

Harmonic Thirtieth

This is the traditional chart of misfortune, injury, enmity, and disease. It is an important harmonic chart for discovering the dangers we need to avoid in life. Major health difficulties or potential injuries can be seen in malefic placement of planets here.

The power of the lords of the Third, Sixth, Eighth and Eleventh houses can be gauged here. Also any planets located in the Sixth, Eighth, or

Twelfth houses in the birth chart should be examined here. If they are poorly placed in this chart, they are much more likely to cause problems.

Harmonic Fortieth

This chart deals with special auspicious and inauspicious effects of planets, sometimes said to be good and bad habits, particularly the proclivities of the emotional and psychological nature. As four times ten, it relates to the affairs of the Fourth house.

Harmonic Forty-fifth

This helps fine tune all general indications, though it is often said to relate to the moral or ethical nature of the individual. As nine times five, it has the Fifth and Ninth house indications of good or bad karma. It indicates which of the three deities, Brahma, Vishnu or Shiva — the creator, preserver or destroyer — that the nature of the individual most reflects.

Harmonic Sixtieth

This is the most subtle of the harmonic charts and is often used in the case of twins. It is used for the subtlest fine-tuning of planetary effects and has special deities governing each subdivision.

* * *

These charts have different degrees of importance. Most important are the harmonic ninth, third, twelfth, twentieth, twenty-fourth, twenty-seventh and thirtieth.

The position of the Ascendant in these charts is the most specific factor; but unless the birth time is highly accurate, it cannot be relied upon in the subtle subdivisions. For example, an error of five minutes in the time of birth would change the Ascendant in harmonics more subtle than the twelfth. For this reason, we often rely more upon the position of the Moon and the Atmakaraka in these subtle charts. These are turned into the Ascendant, and houses are read from its placement.

As the distant planets move slowly, all their subtle subdivisions can be accurately calculated. They are often more revealing than their sign placements in the birth chart. The positions of Jupiter and Saturn in the subtler divisions are important for indicating general fortune or misfortune.

PLANETARY PERIODS: DETERMINING PLANETARY INFLUENCES THROUGH TIME

The planetary periods of Vedic astrology provide an easy and comprehensive system for judging the effects of planets throughout the development of our lives. They can be used in place of more cumbersome systems of progressions and transits, or these can be added to them for fine-tuning. The planetary periods are perhaps the most accurate system for showing how the planets distribute their effects through time and the different stages of our lives. A Vedic chart is worth having done for them alone; a reading is not complete without them. We should all know the periods we are in and contemplate the course of our lives according to how our periods change.

Vedic astrology always considers planetary periods in any reading. It does not require an additional chart or even transits to see this, but is in evidence in the birth chart itself and the positions within it. The Vedic chart gives us a list of planetary periods that provides an overview of the development of planetary forces through our entire life. These periods are very helpful for examining our life and for planning long-term goals. They can show us major transitions in our life and character. Most of us undergo major changes periodically. Some of us change personalities in a dramatic way at certain times. The planetary periods provide the key to these events. Some periods may be so different from each other that the whole nature of the destiny, health, or personality may change with them.

A few different systems are used for determining the planetary periods. The most common is Vimshottari Dasha or "the 120 year cycle," which will be examined here. In it each of the seven major planets plus the two Lunar Nodes are given periods of from 6 to 20 years. They are in cyclical order: the Sun — 6 years, the Moon — 10 years, Mars 7 — years, Rahu 18 — years, Jupiter 16 — years, Saturn 19 — years, Mercury 17 — years, Ketu — 7 years, and Venus — 20 years. The order is the same as that of the rulership of the lunar constellations (Nakshatras), as the periods are based upon them.

No specific rationale is given for these amounts. We notice that the period of Rahu, a shadow planet, is much longer than that of major planets like the Sun and Moon. In order, of length the periods are the Sun 6, Ketu

7, Mars 7, the Moon 10, Jupiter 16, Mercury 17, Rahu 18, Saturn 19, and Venus 20. We see something of an order here (16, 17, 18, 19 & 20 equalling 90, and 6, 7, 7 & 10 equalling 30), though it would be more logical if Mars were 8 years in its period and the Moon 9. Still, even though we can't quite make sense of it, the system works quite well.

HOW TO DETERMINE PLANETARY PERIODS

We must determine the planet ruling the major period (Maha Dasha) and then that ruling the minor period (Bhukti Dasha) within it. The minor period we can divide into smaller increments if we wish.

First, find the lunar constellation, Nakshatra (see table on p. 133), in which the Moon is located at birth. For example, if it is $12^{\circ} 26'$ Virgo, then its lunar constellation will be "Hasta." Look to the table and see what planet rules it. This is the Moon. Hence, the major planetary period at birth would be that of the Moon.

Now determine how many more degrees and minutes it has to travel to complete the course of this constellation. Each constellation is $13^{\circ} 20'$ or 800 minutes in length. In this case, Hasta begins at $10^{\circ} 00'$ Virgo. Therefore, it has already travelled through $2^{\circ} 26'$ of it and $10^{\circ} 54'$ remain in the constellation (654 minutes). Divide this remainder by 800 and the result will show you what percentage of the period remains to be traversed (in this case .8175).

Next, look to the table and see the duration of the period of the ruling planet. In our example, Hasta is ruled by the Moon, whose period is 10 years. Multiply the duration of the planetary period by the percentage of the constellation yet to be travelled (here 10 years by .8175 or 8.175 years). Multiply the remainder minus the years times twelve to get the months ($.175 \times 12$ or 2.1 months). Finally, multiply the month remainder by 30 for the days ($.1 \times 30$ or 3 days). This gives the total yet to be transpired in the planetary period from the moment of birth (here 8 years, 2 months, 3 days).

If the date of birth is October 10, 1952, for example, we add the remainder of 8 years 2 months and 3 days to it. The Moon's period would begin at birth and end on December 13, 1960.

All the other planetary periods will begin on the month and day that the first planetary period ends. In our case, the period of Mars of seven years would begin 12/13/1960. It would be followed by Rahu on 12/13/1967, and so on throughout the cycle of planetary periods. Hence, the day our first planetary period ends is an important date in the year for us, as it marks the time when all our other major planetary periods will start in different years. (It should be noted that this method of calculation is approximate. A computer version with detailed year to month and month to day tables will give a figure that may vary a few days and will

be more accurate. However, the periods are not that rigidly divided from each other and so this difference is seldom significant.)

TABLE OF PLANETARY PERIODS

Major and Minor (Dashas and Bhuktis)

Minor periods (Bhuktis) listed as years, months, and days.

1. Sun Major Period (Maha Dasha) 6 years

Sun	0	3	18
Moon	0	6	0
Mars	0	4	6
Rahu	0	10	24
Jupiter	0	9	18
Saturn	0	11	12
Mercury	0	10	6
Ketu	0	4	6
Venus	1	0	0

2. Moon Major Period (Maha Dasha) 10 years

Moon	0	10	0
Mars	0	7	0
Rahu	1	6	0
Jupiter	1	4	0
Saturn	1	7	0
Mercury	1	5	0
Ketu	0	7	0
Venus	1	8	0
Sun	0	6	0

3. Mars Major Period 17 years

Mars	0	4	27
Rahu	1	0	18
Jupiter	0	11	6
Saturn	1	1	9
Mercury	0	11	27
Ketu	0	4	27
Venus	1	2	0
Sun	0	4	6
Moon	0	7	0

4. Rahu Major Period 18 years

Rahu	2	8	12
Jupiter	2	4	24
Saturn	2	10	6
Mercury	2	6	18
Ketu	1	0	18
Venus	3	0	0
Sun	0	10	24
Moon	1	6	0
Mars	1	0	18

5. Jupiter Major Period 16 years

Jupiter	2	1	18
Saturn	2	6	12
Mercury	2	3	6
Ketu	0	11	6
Venus	2	8	0
Sun	0	9	18
Moon	1	4	0
Mars	0	11	6
Rahu	2	4	24

6. Saturn Major Period 19 years

Saturn	3	0	3
Mercury	2	8	9
Ketu	1	1	9
Venus	3	2	0
Sun	0	11	12
Moon	1	7	0
Mars	1	1	9
Rahu	2	10	6
Jupiter	2	6	12

7. Mercury Major Period
17 years

Mercury	2	4	27
Ketu	0	11	27
Venus	2	10	0
Sun	0	10	6
Moon	1	5	0
Mars	0	11	27
Rahu	2	6	18
Jupiter	2	3	6
Saturn	2	8	9

8. Ketu Major Period
7 years

Ketu	0	4	27
Venus	1	2	0
Sun	0	4	6
Moon	0	7	0
Mars	0	4	27
Rahu	1	0	18
Jupiter	0	11	16
Saturn	1	1	9
Mercury	0	11	27

9. Venus Major Period
20 years

Venus	3	4	0
Sun	1	0	0
Moon	1	8	0
Mars	1	2	0
Rahu	3	0	0
Jupiter	2	8	0
Saturn	3	2	0
Mercury	2	10	0
Ketu	1	2	0

HOW TO USE PLANETARY PERIODS

The life cycle used in this main system of planetary periods (Vimshottari Dasha) is 120 years. Naturally, most of us do not live that long, and difficult periods limit our lifespan. Those periods coming after death, however, help us determine the nature of the after-life state, the sojourn in the astral plane of the respective soul.

Time is not the same on the astral plane as on the physical. It is more subtle. If, for example, one dies during a negative planetary period, the remainder of that periods influence will affect the after-death state.

The Major period, Maha Dasha, varies from 6-20 years, depending upon the planet. The average is $13 \frac{1}{3}$ years.

The Minor period, Bhukti Dasha, varies from 8 months to 2 years and 3 months, with an average of $1 \frac{1}{2}$ years.

The Subminor period, Antar Dasha, varies from 30-90 days or 1-3 months, depending upon the planet, with an average of 60 days. To get these, we divide the minor period by the following amounts, starting with the period of the planet which rules the minor period. For the Sun $\frac{1}{20}$, for the Moon $\frac{1}{12}$, for Mars $\frac{7}{120}$, for Rahu $\frac{9}{60}$, for Jupiter $\frac{2}{15}$, for Saturn $\frac{19}{120}$, for Mercury $\frac{17}{120}$, for Ketu $\frac{7}{120}$, and for Venus $\frac{1}{6}$.

The Subsubminor period, Sukshma Antar Dasha, varies from 3-10 days, with an average of about a week. We can get these by dividing the Subminor periods by the same proportions.

It should be noted that unless the birth time is very accurate, the Subsubminor periods may not be exact. For confidence in using these periods, the birth must be exact to one minute (which is seldom the case, except by careful rectification). An error of two minutes in the birth time will put the Subsubminor periods approximately one entire period off. Hence, some astrologers do not put so much emphasis on these periods.

Moreover, depending upon the Ayanamsha used, the timing of major planetary periods may differ. A difference of one degree in the Ayanamsha will vary the major planetary periods for a year or more, depending upon their length. Hence, planetary periods are one of the best testing grounds for the different Ayanamshas.

BACKGROUND TRANSITS

We should consider current transits of planets relative to planetary periods. The transits of the strongest planet or lord of the Ascendant in the birth chart are always important. We take special notice of the transits of the planet ruling the period, particularly the Major and Minor lords. We also note transits of planets to the period lords. These transits have about $\frac{1}{3}$ value in judging the effects of the periods. The rest is determined by the positions and relations between these planets in the birth chart. Strong transits are of particular importance when they occur at the juncture between planetary periods.

For Minor planetary periods, we note especially transits of the distant planets; Jupiter, Saturn, Uranus, Neptune, and Pluto, as well as the Lunar Nodes, as these often have an effect for a period up to one year.

For Subminor periods we examine more the transits of the closer planets; Mars, Sun, Venus, Mercury, as their influence tends to dispense itself during this lesser period.

PLANETARY RETURNS

Returns of planets to their natal positions are considered along with transits; they are often the most important form of transits. Monthly Lunar returns, yearly Solar returns, 12-13 year Jupiter returns, 18-19 year nodal (Rahu and Ketu) returns, and 29 year Saturn returns are particularly important.

It is most important to note the returns of Major and Minor lords. A chart can be drawn up for that time and compared to the birth chart for showing the effects of the period.

USE OF PERIOD LORDS

The lord of the Major period will give the results of the houses it rules, and the houses and house lords it aspects. *To use the planetary periods correctly one must firmly understand the principles of house rulership and the temporal status of planets as already outlined. This system is specific for interpreting the results of planetary periods.* The Major lord is considered to be casting an aspect towards all the planets and houses, but doubly so toward those it has an aspect on in the birth chart.

The lord of the Minor period will also be casting similar aspects as the Major lord. Most important is the relationship between the Major and Minor lord. Whatever relationship is present between them in the birth chart will be magnified. Generally, the Major lord will be considered to be casting aspect on the Minor lord, modifying therefore the nature of its results.

If no direct aspect exists in the birth chart, their influences will still be combined as if a direct aspect did. For example, if Jupiter and Venus are both benefically disposed in the birth chart but have no aspect there, still, during the Jupiter major-Venus minor period many of the effects of a Jupiter-Venus aspect will be in evidence — though not as strongly as if a full aspect existed between them in the birth chart.

One should also examine, in addition to aspects, house relationships. Planets in inauspicious houses from each other, like the sixth, eighth or twelfth will not tend to work well together. Those in auspicious houses, like Trines or Quadrants will have good effects even without aspects between them.

Also note friendship and enmity. Friendly planets will give better results as Major and Minor period lords. Inimical planets will cause some difficulties, even if they both have some auspicious nature relative to the birth chart as a whole. These different factors should be weighed and synthesized and used to adjust the effects of the periods.

The lord of the Subminor period should also be considered as making aspects or forming relationships with the Major and Minor lords, as well as strengthening those which may exist in the natal chart. The Subminor lord will modulate the effects of the Minor lord.

HOW TO DETERMINE FAVORABLE PERIODS

The general rule is that the most favorable times occur when there is a combination of different benefic lords; that is, when all the Major, Minor, and Subminor period lords are benefic in nature and different planets. Next favorable times occur when all are benefic but one is repeated twice (so there are still no malefics in the sequence).

Of similar nature is a condition in which all period lords rule the same domain of life, since it is seldom that a group of planets is benefic for all domains of life. A time in which the lords of the Ninth, Eleventh, Second, or Fifth houses combine will naturally be very good for business and income.

On the other hand, for a negative example, when the lords of the Sixth, Eighth, Twelfth, or Third houses combine, disease or difficulties will be more likely.

Particularly auspicious is when a Major planetary period of a benefic planet begins. Of it, the first Minor, Subminor and Subsubminor periods will be ruled by it also. This is a good time for projecting the goals or actions to be achieved within the planetary period as a whole. However, a good planetary period does not always give its results immediately. In the beginning the seeds of its positive developments will come forth but not necessarily the fruit.

When Minor periods begin, the Subminor period will also be ruled by the same planet. This is also a favorable time for the affairs of the Minor lord that are in harmony with the Major lord.

The beginning of planetary periods, particularly the Major and Minor, is a good time for balancing — via gems, mantras, deities, or other remedial measures — the possible negative influences of the period lords. If the planet is benefic but weak, we can strengthen its influence via its gem. If it is malefic, we can propitiate it via mantra, ritual, or worship. If it is malefic we can strengthen the lord of its ruling period if the lord is benefic. For example, if a negative Saturn minor period is starting within a positive Jupiter major period, one can either propitiate Saturn or strengthen Jupiter.

Of these period rulers the Major lord is most important for determining the general nature of the time, then the Minor, Subminor and Subsubminor lords in that order.

For example, if the Major lord rules the second (a house of livelihood) the Minor lord rules the Eleventh (a house of income), and the Subminor rules the Ninth (a house of fortune), then material gain is likely. If the Major lord rules the Ninth (a house of religion), the Minor rules the Fifth (a house of intelligence), and the Subminor rules the Second (a house of intellect), it would be favorable for communication of spiritual, religious, or legal principles.

Of course, the natural status of planets must be considered as well. If one is in a period in which the Major lord rules the Sixth, the Minor lord the Eighth, and the Subminor lord is a temporally benefic Saturn, the natural malefic nature of Saturn may quite likely be brought into play, along with the general difficult nature of the predominant period lords.

DETERMINATION OF FAVORABLE TIMES

Once we have come upon a time period when the Major, Minor, and Subminor lords are favorable, we should look for a day when the Moon and the lord of the day are also favorable. Next, we should examine a time on that day when the Ascendant and Navamsha Ascendant are favorable, then we will have a most excellent time for a particular venture. Lastly, we should pick a favorable hourly lord, if possible.

The nature of the venture — starting a business, a marriage, spiritual initiation, or whatever — will determine the nature of the factors we give emphasis to. For spiritual initiation, we would consider the Ninth house, its lord, Jupiter, and the Atmakaraka as most important.

For partnership, we would have to examine the charts of both individuals and find a day good in both of their charts. Naturally, this may involve some compromise. We would aim at finding the best possible day within the required period — a month, several months, or whatever the venture requires.

The use of planetary periods is thus not only for determining the nature of the influences operative at their specific times but also for determining within them favorable times for different actions. This does not mean that we have to live by astrology, using the ephemeris or examining the birth chart every day or week. A monthly examination, however, is helpful, and a yearly examination is a good thing for most of us to follow. The purpose is not to make us slaves to time and the planets but to increase our perception of the forces at work in our lives. It is mainly for important decisions and changes that we should consult our planets. Planetary periods can also be used to determine good times to do rituals (like pujas or homas and meditations).

PLANETARY HOURS

Each planet governs certain hours of the day. They will give their main results at these times. Auspicious planets in the chart will give good results at their hours; inauspicious planets will cause difficulty, as per all the general rules.

Influences will be compounded according to the favorable or unfavorable nature of the planet ruling the day (like the Sun for Sunday) and its relationship with the planet ruling the hour. The disposition of the Moon at the time is also important, as is the nature of the Ascendant.

Planets governing the respective hours are listed below. Their influence commences with the beginning of the hour and concludes with its ending. The planet ruling the day starts off the hourly sequence at apparent sunrise. Tables or Astrological programs can be consulted for this time.

The sequence is Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon, from the slowest to the fastest moving of the planets.

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
1 Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2 Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3 Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4 Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5 Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6 Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7 Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8 Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9 Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10 Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11 Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12 Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
13 Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
14 Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
15 Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
16 Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
17 Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
18 Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
19 Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
20 Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
21 Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
22 Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
23 Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
24 Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

HORARY ASTROLOGY

Astrological charts can be done for any important moment, event, or decision in life, not just for the moment of birth. They can be done for marriages or for the moment of death. They can be done for the initiation of businesses, for moves — for charting the course of anything. The branch of astrology that deals with such things is called “horary astrology” and the chart so done is called a “horary chart.”

Astrologers may do a chart for a client based upon the moment they see them. This is helpful for predicting various aspects of the client's life, particularly for the important issues they need to deal with in the reading.

Generally, for Horary astrology the client comes with a particular question, like how their health will proceed or if they should move to a new place. The moment they put the question to the astrologer becomes the time for erecting the chart. It is then interpreted for finding out how

this issue will develop. At any moment a chart can be drawn and this will plot the course of events decided at that moment.

Nothing in life is without meaning or is entirely coincidental. Each event follows cosmic law and can be interpreted according to prevailing planetary positions. With computers to calculate charts, it becomes relatively easy to examine charts for a variety of conditions in life. It is helpful to do such charts for important moments in our lives. It is also important to remain aware of current planetary positions, as these affect all of us, and have both individual and collective ramifications.

In this regard, the astrologer may be called upon to judge the course of events that began at a particular time; or he may be called upon to choose an auspicious time for beginning a particular enterprise. The astrologer aids in attunement to cosmic law and thus helps human affairs to flourish in harmony with it.

In judging marriages, for example, a horary chart for the time of marriage may be as important as comparing the birth charts of the couple. Charts done for the moment of death of a person will usually give indications of their next life. Charts done for the time of accidents or the onset of serious illnesses are helpful in prognosis.

Horary charts are interpreted similarly to birth charts, yet the practical issue, rather than a person, has to be interpreted. If it is a marriage issue, for example, then the factors of marriage (the Seventh house, its lord, and significator) become most important. If it is a business issue, like the stock market, we will look to the Fifth, Ninth and Eleventh houses, their lords and significators. While this book focuses on the birth chart and its ramifications, the same principles can be applied to the horary chart. Even the planetary periods can be used to trace the development of a particular issue through time. Indeed, in Vedic astrology, astrologers do more work on this level than the simple reading of birth charts. However, the birth chart is also the foundation for understanding the horary charts erected for a particular individual. Once the birth chart is understood, we have not reached the end of astrology, we always have unlimited ground for exploring the ramifications of the birth chart through such horary and attunement methods.

PART III

ASTROLOGY, HEALING AND TRANSFORMATION

Venus



“Clothed in white, white in lustre, who has four arms, the teacher of the demons, whose nature is peaceful, whose vehicle is a white horse, who carries a rosary, waterpot and staff in his hands, with a diamond crest jewel on his head, making the gesture that gives boons, may Divine Venus ever grant us his grace.”

Indological Truths

1

MEDICAL ASTROLOGY

AYURVEDA

Ayurveda is the classical medical tradition of India, its natural healing system. It also goes back to the original ancient Vedic culture and science, and has a close relationship with Vedic astrology. It contains within its vast scope all forms of healing from herbs and surgery to Yoga and psychology. It provides an integral and holistic system of diagnosis and treatment, aiming not only at the cure and prevention of disease but also at rejuvenation and the transformation of the mind. Its basis is a system for determining individual constitution, for ascertaining the unique nature and health needs of each person. It provides methods of treatment which aim at enabling each individual to take responsibility for their own health, including many forms of self-care.

AYURVEDA AND ASTROLOGY

Ayurveda and Vedic astrology are related aspects of Vedic science, the all-comprehensive cosmic science of Yoga. Many astrologers in India have practiced Ayurveda and many Vaidyas (Ayurvedic doctors) have been astrologers. Even when not trained in Ayurveda, astrologers still consider disease and its treatment. Even when not trained in astrology, Ayurvedic doctors may refer to astrology or astrological treatment methods.

I have studied and trained in both systems and found them to be very helpful in supplementing each other. Astrology gives us a broader understanding of our energy patterns through the whole of life and all aspects of our nature. It is a subtler healing science than any form of physical medicine. Ayurveda aids astrology in giving an applicable energetic system of medicine that can use the astrological model, that in origin is in harmony with it. Anyone practicing Medical astrology should have some training in a medical system. Astrology reads our nature in such a broad and general way that the specifics of daily or monthly fluctuations in physical problems may be hard to discern through it. Nor does the study of astrology alone give us the understanding of the appropriate tools of

medical treatment, like diet and herbs. Yet such a medical system should have a naturalistic and energetic basis in harmony with that of astrology itself.

Astrology examines disease, as it considers the entire life of man and all aspects of our being; body, mind, soul, and spirit. There is a special branch of "Medical astrology" dealing specifically with health problems, though not limited to the physical body in its examination or treatment. Health, after all, is the basis of all our human endeavors, as without it, we may lack the energy to accomplish anything.

Astrologers can determine the basic physical constitution of the individual from the chart — the physical appearance of the individual, the predomination of elements in their nature. They can calculate basic health, longevity and disease tendencies. They can see which planets have the power to cause disease, what kinds of disease are likely to occur, what parts of the body are likely to be effected, and when. As health and longevity are primary, they are often the first things examined in the chart.

MEDICAL ASTROLOGY

Medical astrology one of the main branches of astrology. As it includes remedial measures for harmonizing planetary influences on both body and mind, it is the most practical branch as well. It includes the entire astrology of healing. Astrology is not only helpful for ordinary disease conditions, it also has means of diagnosis and treatment for diseases which are not curable by usual medical methods. It gives us a better picture and methodology for dealing with disease that come from internal causes.

Diseases, like all disharmonies in life, are associated with negative planetary influences. There are several methods whereby planetary influences can be balanced and harmonized. The foremost of these is gem-therapy, to which is often allied color therapy, from which it derives. The gems corresponding to the planets are used to redirect planetary influences in a positive way.

Mantras (words of power), yantras (power diagrams), special rituals (pujas and homas), and other Yogic methods for modifying planetary forces are also used. These work more directly on the level of the mind. They are particularly effective for mental disorders, including psychic disorders (on which most mental disorders are really based). They strengthen the aura and the immune system and clear out negative occult influences, which includes a variety of factors from karma from past lives, to the negative thoughts of others, and subtle environmental pollutants like low level radiation.

The planets represent the basic energies operating in the cosmos, the prime qualities which operate in all life. As such, all of our life can be

arranged to counteract the negative planetary influences in our chart. The right diet, right herbs, right location to live, the right livelihood, the right spiritual practices and so on, can all be used to balance planetary forces. For example, Mars is a hot planet and if too strong can cause heat disorders like fever, inflammation and infection, as well as traumas and injury. Its influence can be countered by cooling food, cooling herbs, a cool climate, cool colors, as well as special gems and mantras for the planet.

THE THREE HUMORS, THEIR LOCATION AND FUNCTION

Ayurveda classifies individuals and body types according to the three biological humors. These correspond to the predominant element in the individual.

The biological Air humor is called “Vata,” which means literally “what blows,” the wind. The Air humor governs all movement in the body from the brain as it guides the nervous system. It is responsible for the discharge of all impulses, and as the directing force moves the other humors. It allows for sensitivity, agility and facility in the action of body and mind.

The biological Fire humor is called “Pitta,” which means “what cooks.” The Fire humor governs all transformations in the body from its primary location in the small intestine as the digestive fire. It is responsible for heat and light, including all chemical reactions and also governs perception, judgement and discrimination.

The biological Water humor is called “Kāpha,” “what sticks.” The Water humor governs all form and substance in the body from its primary location in the stomach and lungs. It is responsible for weight, cohesion and stability in the body, and provides for the proper lubrication and easy discharge of secretions.

Each humor also possesses a site of accumulation, where its excess condition develops and from which it causes disease. The Air humor has for its site of derangement the colon, where it accumulates as toxic gas and spreads through out the body, deranging motion and nervous function. It creates various “wind” diseases like arthritis, paralysis and other nervous disorders.

The Fire humor accumulates in the small intestine as hyperacidity or excess bile. From there it enters the blood and spreads through out the body as toxic heat, causing various inflammatory and infectious disorders.

The Water humor accumulates in the stomach and lungs as mucus, and from there it spreads through out the body creating various diseases of excess phlegm, fat and water, including edema, asthma and bronchitis.

CHARACTERISTIC TYPES

Air Types

Vata-types, those in whom the biological Air humor predominates are usually tall or short, seldom average in height. They are often thin, bony, with muscles not well developed, and have prominent veins. The skin is dry, cracked, rough, usually brown or dusky in complexion. The teeth are not always well formed, may be crooked or have spaces between them. The digestion is variable; the appetite may be great at sometimes, totally absent at others. Air types often do not realize they are hungry until they are starving. They must often eat every two or three hours to keep themselves grounded. They frequently suffer from constipation, abdominal distention and gas.

Their urine is scanty, and they seldom perspire much. They are light sleepers and often suffer from insomnia. Once disturbed, they do not fall back to sleep easily. They may have restless dreams and nightmares, particularly the fearful type. They are sensitive to cold, wind and dryness. In short, they are dominated and agitated by Saturnian influences.

Air types are physically active and energetic. They enjoy speed and like running, flying and skiing; yet they tire easily and lack stamina. They are often athletic, particularly in youth, but lack the physique and endurance for strong exercise. They easily get muscle spasms or stiffness, and commonly develop arthritis (Saturn's influence on the bones and muscles). They suffer quickly from overwork and tend to overextend themselves. They are the weakest type physically and often suffer from chronic diseases and nervous disorders (the influence of Saturn and Rahu).

Mentally, they are quick and agile and are often talkative. They are often commonly highly intellectual and can understand many different points of view (as their Mercury is often strong). Sometimes they are superficial in their ideas and talk on mechanically. Their will is usually indecisive. While they may be knowledgeable of many different opinions, they often cannot determine which is right and waver in their views.

Air types are often good school teachers, computer programmers and excel at working with the mass media. They are good at thinking, writing and organizing data (mercurial occupations). They make good musicians but may be oversensitive to sound.

They can be highly socially oriented and like to mix with others (particularly when Mercury is stronger). Yet when the Air element is too high (Saturn and Rahu), they become loners. This is often because they have too much to say and don't know how to relate it, not because they are really of a solitary nature.

Air types suffer most from fear. They may be afflicted by anxiety, depression, or ungroundedness, and usually lack stability. They easily get spaced-out and may be absent minded. Their memory is often short term or erratic. They are not entirely present in their bodies and may be a bit clumsy (such influence are largely due to their susceptibility to Rahu, the north node of the Moon). Yet when well developed they possess the greatest agility of body and mind.

Air types need to be nurtured and should be approached with sensitivity. The rule is to treat them like a flower. They easily feel frightened and are prone to withdraw, if approached forcefully.

Fire Types

Pitta types, those in whom the biological Fire humor predominates, are usually of average height or build. They have well-developed muscles and good skin color, which may be flushed or red. Their skin is prone to acne, rashes and other such inflammatory skin disorders, and is usually oily. Their eyes may get red or inflamed easily. They are sensitive to the sunlight and often have to wear glasses. Their hair is thin, and they tend towards early greying or balding. The hair color is often red or blond. Their gums tend to be soft and may bleed easily. They are sensitive to heat and prefer all things which are cooling.

Fiery types usually possess an appetite that is good, sharp or excessive. Their discharges — feces, urine or mucus — tend to be of yellow color and large in quantity. They possess an excess of bile which often colors these discharges. They more commonly have loose stool or diarrhea. They sweat easily, and their sweat and other discharges may be malodorous. They often bruise and bleed more easily than the other types. Their sleep is moderate in duration but not always good. They have many dreams, which may be violent or disturbing. In short, their nature is dominated by Mars.

Fire types are prone to anger and may be aggressive or domineering. They have a strong will and can be overly impulsive or self-willed in their actions (owing to strong Sun and Mars influences). They like to be leaders but can be fanatic or insensitive. They like the use of force and may be prone towards argument or violence. They like color, drama and passion. They may be orators, singers, painters or dancers.

Fire types are often very intelligent, perceptive and discriminating. They make good scientists and often have a good understanding of mechanics and mathematics. They like to work with tools, weapons or chemistry. They have probing minds, and are good at research and invention. They may be good psychologists. They may have the deep insight that goes with Ketu, the south node of the Moon.

Most military persons or policemen are Fire types, as Mars for them is a strong planet for all aspects of their nature. They are good at law and punishment. Most lawyers are of this type, including most politicians. Yet Fire types may lack compassion and have a hard time seeing another's point of view.

Fire types must be approached with tact and sensitivity, as they don't like to be given directions or told what to do. One must appeal to their native intelligence, discrimination and logic. Opposing them will only encourage their basic aggression and will not help them learn. They like to work in friendship or in common alliance towards a particular goal. It is by the commonality of goal that we can guide them.

Water Types

Kapha types, those in whom the biological Water humor predominates, are usually short and stocky. Sometimes they are tall but they always possess a large frame. Their skin is thick and flesh well-developed. They tend towards corpulence or obesity. They will hold excess weight and water unless they work hard to prevent it. They possess well-developed chests. Their eyes are large, white and attractive, with large lashes. Their hair is abundant and thick. Their teeth are large, white and attractive. They sleep easily, often excessively, and may be lazy. They suffer from cold and dampness but possess strong endurance.

Water types tend to accumulate phlegm and suffer most from bronchial and pulmonary disorders. They also suffer from edema and weak kidneys. They are most prone to overweight. This is from the influence of the Moon or Jupiter which rules them.

Water types are emotional. They have much love, devotion and loyalty (the Moon and Venus). Yet they also possess much desire and attachment, and may be greedy (Venus and lower Jupiterian influences). They are romantic, sentimental, and may cry easily and superficially. They are possessive and often clinging.

Water types are conservative and are often traditional or conventional in their behavior and beliefs. They like to belong and seldom rebel. They are largely contented and like to accept things as they are. They are stable but sometimes stagnate. They do not like to change and find it difficult to change even when they want to. They are friendly, particularly with people they know, and hold closely to their families. Yet they have difficulties relating to strangers or foreigners. While they do not like to hurt others, they are often insensitive to the needs of others. They do not take hints. Often they have to be confronted or criticized to get them moving in life.

Mentally, they are slower than the other types, but what they learn is retained. Much repetition is needed for them in the learning process. They are not often creative or inventive, but they do carry things out and make them practical. They are better at finishing ideas than at developing them. They like to bring things into form and create institutions and establishments.

Water types are usually good parents and providers. As women they are good mothers and wives (again owing to the lunar influence upon them). They are good at cooking, baking and homemaking. The men may be chefs or work in restaurants. With their large chests, good lungs and good voices, they make good singers. They like to accumulate wealth and hold firmly to what they get. They excel at real estate and make good bankers.

Water types must be approached firmly, as they respond slowly. Often they need to be shocked into taking action. They must be approached with force, determination and consistency.

We should note that astrology is not quite as general as this, as it has not just three types but nine types relative to the influences of the nine planets. Its delineation of character and body types through the planets is more specific.

THE THREE HUMORS AND THE FOUR ELEMENTS

Ayurveda employs three humors, which are essentially the same as the three elements of Air, Fire and Water. Astrology uses the four elements, including the Earth. Ayurveda tends to include the Earth under the Water humor.

Vedic astrology also contains a classification of planets by the three humors:

VATA/AIR	Saturn, Rahu, Mercury
PITTA/FIRE	Sun, Mars, Ketu
KAPHA/WATER	Moon, Venus, Jupiter

We can classify the distant planets similarly:

URANUS	Vata/Air (a higher octave of Mercury)
PLUTO	Pitta/Fire (a higher octave Mars)
NEPTUNE	Kapha/Water (a higher octave of Venus)

Saturn and Rahu are most responsible for Vata (Air) disorders. Mars and Ketu are most responsible for Pitta (Fire) disorders. The Moon and Jupiter cause more Kapha (Water disorders).

THE BIOLOGICAL HUMORS OF THE SIGNS BY ELEMENT

The twelve signs are classified according to the three humors. Air, Fire and Water signs generally represent the Air, Fire and Water humors.

AIR SIGNS	Gemini, Libra, Aquarius
FIRE SIGNS	Aries, Leo, Sagittarius
WATER SIGNS	Cancer, Scorpio, Pisces
EARTH SIGNS	Taurus, Virgo, Capricorn

Earth signs are divided up among the three humors, though generally they are thought to possess all three. Fixed earth, Taurus, is more commonly water, as water is fixed in quality (the Moon, a watery planet, is exalted in this sign). Mutable earth, Virgo, is more commonly air, as air is Mutable in quality. Cardinal earth, Capricorn, is more commonly fire, as fire is Cardinal in quality (Mars, a fiery planet is exalted in this sign). This gives us the following order:

BIOLOGICAL AIR HUMOR (VATA)	Gemini, Virgo, Libra, Aquarius
BIOLOGICAL FIRE HUMOR (PITTA)	Aries, Leo, Sagittarius, Capricorn
BIOLOGICAL WATER HUMOR (KAPHA)	Taurus, Cancer, Scorpio, Pisces

The signs also have secondary characteristics and some are dual in nature.

ARIES	Double Fire (both primary and secondary Fire)
TAURUS	Double Water (both primary and secondary Water)
GEMINI	Double Air (both primary and secondary Air)
CANCER	General Water (represents Water element in the body in general)
LEO	General Fire (represents Fire in the body in general)
VIRGO	General Air (represents Air in the body in general)
LIBRA	Air and Water
SCORPIO	Water and Fire
SAGITTARIUS	Fire and Water
CAPRICORN	Fire and Air
AQUARIUS	Air and Fire
PISCES	Water and Air

The nature of the first six signs is singular and fairly clear; that of the second six is dual and can often go either way.

THE BIOLOGICAL HUMOR OF THE SIGNS BY RULING PLANET

As per the general rule, it is the planets which are more important than the signs for determining the nature of things. The signs determine more the field of action and often are more indicative of the site of disease.

Some astrologers classify the humors of the signs according to the planets which rule them:

ARIES, LEO and SCORPIO are **FIRE**, as they are ruled by fiery planets Mars and the Sun.

TAURUS, CANCER, LIBRA, SAGITTARIUS and PISCES are **WATER**, as they are ruled by water planets Venus, the Moon and Jupiter.

GEMINI, VIRGO, CAPRICORN and AQUARIUS are **AIR**, as they are ruled by airy planets, Mercury and Saturn.

From my own experience, Scorpio, a water sign by element, is generally Pitta in nature, as according to Ayurveda, the biological Fire humor, Pitta, also contains water or oil as its base. The Moon in Scorpio is usually Pitta (fiery and agitated).

DETERMINING THE BIOLOGICAL HUMOR ASTROLOGICALLY

The most important factor for determining individual constitution is the Ascendant or First house, which governs the physical incarnation generally. Usually people follow the Ascendant in their physical type. However, this is a general rule and other factors have to be considered. Planets located in the First house are important. Mars on the Ascendant, for example, often renders a person fiery, particularly if it also aspects the lord of the Ascendant.

Along with the Ascendant has to be considered the influences upon it and upon its lord. The Sun has to be considered as significator of the First house.

It is good to examine more the Sun for men and the Moon for women, as indicating the physical type. However, when the Moon is stronger than the Ascendant it may determine the physical type even for men. Conjunctions of planets with the Sun or Moon are quite significant. Mars in conjunction with the Sun often make the person fiery.

Planets in the Sixth house, or aspecting it and its lord, also affect the physical constitution by creating our disease tendency and general digestive power.

The main rule is that the planet which has the greatest strength of influence on the various factors representing the body — i.e., the First and Sixth houses, their lords, the Sun and Moon and their rulers, will generally determine the physical type. If two planets of the same humor (like the Moon and Jupiter which are both water) strongly affect these factors, then the judgement is more assured.

In other words, the Ayurvedic constitution usually follows the nature of the strongest planet in the chart or the planetary type which the person

represents. However, it is a complicated issue and we do not have the space to go into it here in adequate detail as it presumes some knowledge and experience in astrology and medicine to discuss it.

We should be careful in judging Ayurvedic constitution by the chart alone as it is a complicated matter. A picture or medical history or Ayurvedic questionnaire on the person can be helpful. Astrology considers far more than health or the physical body, and it is often difficult to determine which factors in the chart will affect these most specifically.

DISEASE-CAUSING PLANETS

Malefic planets, either natural or temporal, promote disease. Natural malefics are Rahu, Saturn, Ketu, Mars, and the Sun in order of their power to cause disease. Temporal malefics are the lords of the Sixth, Eighth, Eleventh, Third, and Twelfth houses in order of their disease causing powers. Planets when weak also cause disease or become the sites of disease, benefics as well as malefics.

Planets cause disease by occupying malefic houses. These are the Sixth, Eighth, Twelfth, Third, and Eleventh in order of their power. Planets in the first three of these houses are particularly strong in this regard.

Malefics are considered to be strong in the Sixth house. Yet their strength is mainly in terms of power, prestige and wealth. They can still cause disease, particularly if under negative aspects.

In regard to house location, the strength of a planet as to sign and planetary relationships should be considered. The Moon in the Sixth in Cancer would give good health but in Scorpio would be more likely to cause problems like hyperacidity (Pitta disorders). The Moon in Cancer in the Sixth, weak in brightness and aspected by Saturn and Rahu, would doubly cause disease, as both the Sixth and its ruler would be strongly afflicted.

Planetary Lords

Malefic planetary lords are strong to cause disease. The lord of the Sixth house causes injury, accidents, acute diseases, low vitality, poor digestion, and poor resistance. The lord of the Eighth causes poor vitality, chronic and wasting diseases, including premature death.

The lord of the Eleventh functions like that of the Sixth, but with less power. The lord of the Third functions like that of the Eighth but with less power.

The lord of the Twelfth causes sorrow, grief, emotional disorders, and shows confinement to a bed or hospital — often a chronically sick person.

SIGNS AND HOUSES

The signs and houses correspond to certain parts of the body. These are as follows:

ARIES	Head	FIRST HOUSE
TAURUS	Neck	SECOND HOUSE
GEMINI	Upper Chest	THIRD HOUSE
CANCER	Breasts	FOURTH HOUSE
LEO	Solar Plexus	FIFTH HOUSE
VIRGO	Navel Region	SIXTH HOUSE
LIBRA	Lower Abdomen	SEVENTH HOUSE
SCORPIO	Pubic Region	EIGHTH HOUSE
SAGITTARIUS	Thighs	NINTH HOUSE
CAPRICORN	Knees	TENTH HOUSE
AQUARIUS	Calves	ELEVENTH HOUSE
PISCES	Feet	TWELFTH HOUSE

If both the sign and house of the same number are afflicted, the particular bodily part which corresponds to them is likely to be afflicted. For example, if Saturn aspects the ninth sign, the Ninth house and their rulers, arthritis or paralysis of the hip is likely. If Saturn aspects the Fifth house, the Fifth house from the Moon and their rulers, there is apt to be infertility in women, with possible surgery or hysterectomy.

These correspondences can be made more specific. Aries and First house govern the head, the brain and the eyes. They govern the front of the head down to the eyes and the back of the head to the base of the skull.

Taurus and the Second house govern the face, the upper neck to the larynx, and the back of the neck to the shoulders, including the cerebellum.

Gemini and the Third house govern the shoulders, the upper arm and upper chest, including the lungs.

Cancer and the Fourth house govern the front part of the chest to the border of the ribs and the elbows, including the stomach. The breasts are included here.

Leo and the Fifth house govern the solar plexus region and the mid and upper back, including the small intestine, as well as body vitality in general via the heart.

Virgo and the Sixth house govern the midabdomen and the hands, including the colon. They govern the digestive system generally, as well as body health as a whole.

Libra and the Seventh house govern the lower abdomen and the lumbar region, including the kidneys and internal genitalia.

Scorpio and the Eighth house govern the sacrum, rectum, bladder and external sex organs.

Sagittarius and the Ninth house govern the arteries, as well as the lower back, hips and thighs.

Capricorn and the Tenth house govern the bones and joints as well as the knees.

Aquarius and the Eleventh house govern the power of exhalation, the skin, as well as the calves.

Pisces and the Twelfth house govern the lymphatic system, as well as the feet.

THE SIXTH SIGN AND SIXTH HOUSE

The Sixth house and sixth sign Virgo, which govern the digestive nerves, are particularly important in determining disease potential. The Sun in Virgo with the Sixth house afflicted will give chronic poor digestion. The Sun in the Sixth house, aspected by malefics will similarly give long term digestive problems, as will any poorly placed planet in the Sixth. Rahu's aspect on the Sixth house and sixth signs will give variable, weak and nervous digestion.

The Sixth house and sign represent our basic health and purity. Afflicted they show disease and the accumulation of waste materials. They indicate how we are connected to our bodies and the way we take care of our bodies. Afflicted, they show devitalization, which usually occurs through our own wrong habits, like bad diet, insufficient rest, or excessive sexual indulgence. They may, however, indicate congenital weakness.

Virgo governs Vata, the biological air humor in the body, in general. As most diseases are of the Air humor and through weak digestion, planets in this sign tend to cause disease. On the other hand, planets in this sign can make one a healer if they are more beneficly disposed. Sometimes our own diseases make us turn to healing. Virgo shows service to the physical body, either our own or that of others.

ASTROLOGY AND PSYCHOLOGY

Vedic astrology is based upon the system of Yoga for its understanding of the mind. Its definition of the mind and what heals it is thus quite different than what we find in modern psychology. It recognizes beyond our surface and personal mind the existence and influence of collective, cosmic and spiritual levels of consciousness that modern psychology is only beginning to explore. Its concern is not just to bring happiness or harmony to the outer layers of the mind, but to bring the deeper layers of the mind into function by taking us back to our deepest will and aspiration. This is often experienced by the surface mind as a kind of shock and negation, or at least a reorientation that challenges our idea of who we are and what the world is.

On one level, we could say that Vedic astrology, like Yoga, has no psychology. It is not concerned with directing us towards personal and emotional fulfillment as the real aim of our lives. It does not see our personal identity of this life as our true Self or soul, and cannot equate its happiness with our true welfare. It looks upon us as a cosmic and spiritual being. It sees our outer nature as a particular formation of the cosmic energy, and our inner nature as an aspect of cosmic consciousness. It sees our present mind and personality as a temporary veil, or covering, on the deeper and broader truth of who we are and our greater oneness with life.

Vedic astrology does help us to achieve the necessary outer goals of life, but as the foundation for seeking the inner goal of liberation. These outer goals, as we have discussed them, include enjoyment, wealth, recognition, health, and the furthering of our person, family and society necessary to maintain ourselves in the world. Vedic astrology tells us what we can do to achieve these aims, but it does offer us pity, consolation, or cater to our feelings of weakness or deprivation should we not get as much of these as we want. Nor does it say that if we fail in them, or only gain them partially, that we have missed the real thing in life. It does not emphasize the limitations or sufferings of this life. It tells us that we are Divine souls with infinite potentials that we can access, if we give them our attention and work on them regularly. It tells us that we can achieve anything we want, if we put our will to it. From its perspective, most of

our personal and emotional problems come from not directing our life energy in a positive way. Hence, its solution to emotional problems is to direct us towards some practical action to improve our condition in life, not to become entangled in trying to figure the details of such conditions.

On the other hand, we could say that Vedic astrology employs the real science of psychology because it treats the real psyche or soul, not just the outer mind. Whereas modern psychology is concerned with the mind (the conditioned entity of memory), Vedic psychology is concerned with the soul (the unconditioned entity of pure consciousness). Whereas modern psychological methods aim at understanding and healing the conditioned mind, Yoga psychology aims at going beyond the mind. Vedic astrology shares this orientation, as does Ayurveda, Vedic medicine. Its concern is not with the personal traumas of this life as an issue in themselves, but with the ongoing evolution of the soul.

By the law of karma, it tells us that we are responsible for our state in life, even the condition of our birth and childhood. We have created these situations, and we can transcend them as well. It is not necessary to look back upon them (they cannot be changed anyway, nor is there anyone to blame for them). We should rather act in the present moment in such a way that creates an improved condition for ourselves and for all life for the future.

According to Vedic psychology, psychological disorders are caused by a disruption in our connection with our true soul. This is reflected in a lack of integration in our planets, particularly afflictions to the Moon, Mercury, the Ascendant, the Fourth house, and their lords. Such psychological problems, including insanity, can be treated by spiritual and occult methods, including mantras, gems, colors, herbs, and diet; done by the patient, or by the one treating them. These are probably more helpful than merely placing a patient in an asylum, or putting them under long term analysis. The spiritual life is not just an issue for those of us who are healthy or stable. It is the main issue for all of us, whatever our condition may be.

By the Yogic view, true knowledge, perception and happiness is only achieved when the mind is silent, when it is emptied of its burden of emotion, thought and knowledge. This requires emptying the mind of its contents, not sorting out or categorizing them. The practice of Yoga itself is traditionally defined (*Yoga Sutras* I.2.) "as the negation of the thought patterns of the mindstuff." According to the system of Yoga, the intellect can never give us perception of truth. It can only organize ideas. Hence, intellectual understanding has no real value to change our lives, though it can make us function more smoothly or efficiently. Yoga emphasizes not intellectual knowledge but consciousness — moment by moment aware-

ness — as the factor of true understanding. Vedic astrology is not concerned with intellectual knowledge about the stars, but with reestablishing our connection with the Divine and cosmic forces working through them.

Vedic astrology does not consider that emotion can bring us to truth either. It regards emotion, like intellectual thought, as a reaction of the surface mind, which must be stilled for the perception of truth. It is the feeling of oneness that should guide us, not our emotional needs and compulsions.

Vedic psychology is thus impersonal and aims at the non-ego. It tells us that we are all different combinations of the same cosmic forces coming through the planets and stars. The ego, our sense of personal identity, is a fiction, an illusion which does not really exist. We all have the same basic nature, both superficial and deep, and must all go through the same basic life experiences, good and bad, for the growth of our consciousness. No soul gets any special treatment, good or bad, in this regard. Our differences come from being at different stages of this process, not because we are really different or separate, better or worse than one another.

As souls, we all have the same potential and the same basic problems to work out in our destiny. The spiritual goal is to go beyond outer influences — primarily the need to be somebody in the external world. In this regard our birth chart is the picture of our ignorance, the pattern of desire and karma in which we are caught. The purpose of astrology is not just to tell us what this is, but to help show us the way out. As souls, we are not limited to the birth chart, though it represents the present phase of our activity in manifestation. It is a particular energetic pattern of experience we are trying to understand and master in this incarnation. It is a structure we have created, though not entirely in this life, and one we can change in time by changing our daily action.

Vedic psychology thus has a spiritual orientation and a focus on the destiny of the soul — its movement from the ignorance to the knowledge, from bondage to the cycle of rebirth to liberation into the Divine. In this respect, astrology has its limit, because the soul is our eternal being, beyond the influence of the stars. Astrology is an aspect of the real science of life which is yoga and meditation. It must always move in this direction to be of lasting value to us. If it caters too much to the outer goals of life, it defeats its real purpose and value.

This lack of spiritual knowledge in astrology has caused many practitioners of Yoga and meditation to dismiss it as of no value. Certainly much of astrology can be viewed this way, particularly the popular personality-oriented astrology which is more obvious; yet it is not astrology that is at fault, or limited, but a superficial way of applying it.

The basis of Vedic psychology, therefore, is in directing us to the spiritual life. This means we must first become conscious of the soul within us. This is awakening to our inner Sun, the light of truth within us, which the real light of the world. It is to begin to see the universe within us, and our self behind the universe. This is to longer look to the outer world for our definition of who we are, but to go back to our internal light, our eternal nature. It is to question our identification with the body, senses, and mind, and to come to rest in our true nature as a conscious being, not an object or persona in the world. It is to reconnect with our soul's will in incarnation to grow in consciousness and unite with life.

From this basic insight into our true nature and purpose, we must reorient our faculties and the domains of our life represented by the planets. We need to make them orbit the inner Sun of truth perception. This is the Yoga, the way of spiritual reintegration, inherent in astrology and its symbolism. We can practice this even if we do not use astrology or know our birth chart. It is a universal symbolism for the development of consciousness. We can meditate upon the qualities and meanings of the planets within us and reintegrate their forces within our minds.

First, we must harmonize the Moon, the indicator of our receptivity in life, to the inner Sun. We must make it receptive to the Sun of truth and not the influences of the outer world. To do this, we must become conscious of our dependence upon the Divine, or cosmic intelligence, as the source of our being. We must learn to surrender to the Divine and to the presence of truth. We must realize the limitations of the mind, or conditioned consciousness, and not take its fluctuations for our true awareness.

Then we must harmonize our Mars, the indicator of our energy and motivation. This is to direct our will towards spiritual practices, like service work, Yoga, mantra and meditation. It does not mean neglecting our duties in life, but using them to develop our skill in right action. It is to no longer seek power and achievement outwardly, but to open up to the flow of grace. This requires seeing through the manipulative structure of society and our own ego. It means doing our work in the best way, but not seeking any results — to become one with the process, rather than calculating what we are going to get out of it.

Then we must bring into play our Mercury, our rational process, on a higher level. We must reorient our intelligence towards the knowledge of inner truth, rather than outer information. To do this, we must no longer believe in the reality of the known, the measurable and the quantifiable. We must see through the glamor of names and forms, and the fiction of numbers. We must be sensitive to the unique being in things which reflects the eternal. We must look to the unknown, the immeasurable — the

quality of beauty and presence which is Divine. We must learn to think about things ourselves and come to the truth of them, rather than just to take in from the outside what other people have said.

Then we must employ our Jupiter, our will to truth and growth in life. This is to seek expansion in the realm of consciousness, to unite our life-energy with the cosmic life around us. It is to exist as a source of grace, beneficence and good will in life. It requires no longer seeing our true good as expanding outwardly, but in surrendering and growing inwardly. Through this we become conscious of the good of all, and of our role in life to guide and help others along the path of light.

Then we must harmonize our Venus, our devotion and affection. This is to direct our love and creativity towards the unfoldment of the cosmic wonder and joy. It is to see that the joy and beauty in things comes from the Divine, from consciousness or our own deepest Self. Joy does not belong to outer objects, but is merely reflected upon them by our attachment to them. This is to reclaim our own joy and contentment in life in being and consciousness. For it, life must become a form of worship, and all beauty must be recognized as a reflection of the spiritual heart.

Then we must seal the process with our Saturn, and give it a firm form and structure in our own daily activity. We need the consistency, concentration and seriousness to bring things to conclusion. This requires dedication, calm, coolness, and the willingness to persist in the face of adversity — to greet even suffering or opposition as a friend. It requires detachment, the capacity to be alone, and the ability to abide in stillness. This is a moment by moment awareness that does not overlook anything, but which remains at the essence.

On this basis, we must confront again the hidden side of life and the psyche. It is not enough to clear things up on an outer or superficial layer, or even on an intermediate or deeper level. We must eradicate the seeds of falsehood from the deepest recesses of the mind. We must deal with the illusion power of the mind, the power of secret or hidden desires that comes through Rahu. We must face all the ghosts and demons of our subconscious, including the most elemental fears and desires upon which this world of ignorance has been built. We must understand all the habits, addictions and dependencies upon which our attachment to the world of appearances is based.

Finally, we must deal with Ketu, our capacity to negate ourselves. We must be careful not to sabotage ourselves in the process, or to turn back at the moment of victory. We must learn to negate ourselves into the Divine, not into the undivine. We need the utmost refinement of insight to pierce through the veil of time and illusion and come to rest in the eternal

light. We must follow the process of negation to the ultimate point of pure affirmation, seeing our Self in all beings, and all beings in our Self.

In this way we return to the Sun of truth with the full manifestation of its powers, the integration of all its rays.

While we can look at this process as an unfoldment in time, it is more an unfoldment of related qualities and will not follow the same line of development in each individual. It is like the tracing of a lotus from the central point.

While this is largely a process that we must do for ourselves in our own minds, the remedial measures of astrology can be helpful tools to facilitate it.

PSYCHOLOGICAL INDICATORS OF THE PLANETS

The Sun

The Sun in its higher level represents the true or Divine Self (Atma), just as on the lower level it represents the ego or self-image.

The main solar issue is identity. Our true identity is in consciousness as consciousness, not according to anything we may be identified with. Whatever we are identified with is a form of darkness. Our true nature is in the capacity to illumine things, not in the things our mind illumines.

Our true being is in the light. It is the light. It is by going within that we find the true light. Any external light we reflect, however great, creates darkness within us.

The Moon

The Moon represents the mind or consciousness generally (Manas), our feeling potential.

The main lunar issue is peace and receptivity of the mind. This is achieved by surrender of the mind to the Divine, not by any mental activity or achievement, nor by surrender to any personal or social force. Our feeling sensitivity does not have to be denied or controlled. It merely needs to be directed in the right way, which is to be open to the presence in things, the Divine significance of each thing and each moment.

Mars

Mars represents the need of energy to transform itself. All energy is seeking a result. All life requires a direction and a goal.

The issue of Mars energy is in directing our energy towards real transformation, towards arriving at an enduring achievement, the change of our own consciousness. We should not direct our energy towards a goal that is momentary. However, as long as we pursue primarily outer goals

of life of pleasure, wealth and status, this is what we are doing. The real transformative result is in the ability to draw our consciousness into the realm of oneness, not to gain some specific limited goal.

Mercury

Mercury represents the power of judgement (buddhi). It can create a net of information and speculation that traps the soul in the realm of the senses, or a ladder of values and principles through which the soul can ascend.

The main issue of Mercury is right discrimination — whether we direct our reason towards organizing the impressions gathered from the senses; or towards discriminating truth from falsehood, the eternal from the transient. The latter changes Mercury into the God of wisdom.

Jupiter

Jupiter represents the law of our nature, our creative intelligence, and where we find our grace and beneficence in life.

The main issue of Jupiter is aligning ourselves with the flow of Divine grace, the inner good, not the outer social good. It is in projecting a spiritual creativity that raises the world and ourselves, not just a material creativity that merely furthers outer powers and structures. It is to be beneficent in the presence of the Divine, not merely to be good to gain the admiration of others. It requires an optimism based on the knowledge of the eternal.

Venus

Venus represents our capacity to project love and beauty. Life comes from bliss and expresses bliss. We all want eternal happiness.

The issue of Venus is how we define our happiness. We can define it outwardly as pleasure or inwardly as joy. We can seek it in transient things and thereby lose it, or we can seek it in the eternal and truly find it. True joy, however, only comes through suffering, while mere pleasure usually results in suffering. Because we do not see the end result and hold to what comes immediately, we are trapped in the illusion of outer happiness. The higher Venus energy arises thus through devotion, through defining our object of love as consciousness itself, the being in all beings.

Saturn

Saturn represents the power of our actions. If we do something regularly, it sets a certain force in motion. This power of our action goes with us from life to life. Our destiny is mirrored in our daily activity.

The issue of Saturn is to create an ongoing conscious action towards improving our condition, and expanding the powers of truth and peace in life. It is to really put into practice what we have learned, not just to acknowledge it mentally. It is to have the patience and attention to bring things to conclusion and perfection.

Rahu

Rahu represents the illusion power of our unfulfilled desires. These operate at a subconscious level to distort our perception. This projection force of the mind is a powerful creative force that can also be used for creative meditation once we have gained control of it. Rahu is that challenge to master our secret wishes in life and to accept what is, the present, as the truth.

Ketu

Ketu represents the illusion power of our fears, and our attachment to what we have accomplished in life. These prevent us from positive action and change. Ketu shows the death we are in flight from in life. This death we fear is not really the physical death, but the death of the ego. It is only when we embrace death as a creative force, as a power of renewal and transformation, that we can go beyond its shadow.

3

YOGIC

ASTROLOGY

By the correspondence between the outer Sun and the inner Sun (the breath or life-force), we can find the key to the practice of Yoga in astrology. We can use our astrological chart to map out the subtle body through the seven chakras. The following information provides the foundation for this. It should be a study in itself. What is given here is just the basic information, not the complete system; yet it should at least provide us an entrance into what may be the most significant and spiritual application of astrology.

PLANETS AND THE CHAKRAS

The six chakras, or energy centers of the subtle (astral) body, reflect the seven planets. Just as we have the solar system in the outer world which regulates it, so we have our own inner solar system to guide the psyche. In fact, the outer solar system is a reflection of the inner.

This sequence follows the orbits of planets around the Sun, from the Sun as the third eye or head center, with the Sun and Moon considered as one planet.

6. Third Eye	Moon and Sun	Cancer	Leo
5. Throat Center	Mercury	Gemini	Virgo
4. Heart Center	Venus	Taurus	Libra
3. Navel Center	Mars	Aries	Scorpio
2. Sex Center	Jupiter	Pisces	Sagittarius
1. Root Center	Saturn	Aquarius	Capricorn

The Sun and Moon are well known in Yoga as the right and left eyes, and relate to the two petals of the third eye center (Ajna chakra). They show our basic consciousness as masculine and feminine, will and feeling, reason and emotion. Mercury is the well-known ruler of speech and intellect. Venus relates to love and the heart, to our affections. Mars rules the navel or fire center, to our energy, drives and passions. Jupiter rules the reproductive system and the creative energy, our potential to expand. Saturn rules elimination and support, and is the coarsest of the planetary influences, our potential to contract.

The energy (breath, Prana or Chi) moves up the spine following the six signs of the zodiac from Aquarius to Cancer. This governs inhalation and the development of lunar energy. It is cooling in nature, and builds up the tissues of the body. We call this "the lunar half of the zodiac." The energy moving down the spine follows the six signs from Leo to Capricorn. We call this "the solar half of the zodiac." It governs exhalation and the development of solar energy and is warming in nature. It promotes functional activity.

In this way we can draw up the birth chart relating the planets and the chakras, putting each planet in its appropriate place.

We should note that the seventh or head center (Sahasrapadma or thousand petalled lotus) is outside this system. It transcends the six chakras and the movement of time. It is the state of the Sun beyond time, when the breath no longer rises or sets, the perpetual day of pure consciousness spoken of in the Vedas and Upanishads. "For him the Sun does not rise, nor does it set; it is a perpetual day, for one who knows the secret spiritual teaching." — *Chandogya Upanishad III. 10. 3.*

The ancient yogas, such as described in the Vedas and Upanishads, and suggested in the solar religions of the entire ancient world, aim at the resurrection of the Sun out of darkness, or the building up of the circle of the Sun. This is the process of taking the life-force and intelligence, our soul or inner Sun, out of the cycle of time and the breath and into the superconscious, breathless state. It can be approached in several ways. There are Yogic practices that direct the Prana or life-force through the different chakras in different combinations. There are meditation or knowledge teachings that build up the different aspects of direct perception. There are devotional teachings that approach the chakras through different deities.

CHAKRAS AND EXALTATION OF THE PLANETS

This relationship between the signs and the chakras also explains the exaltation of the planets, the rationale for which is one of the great mysteries of astrology. It shows that even where astrology appears to be arbitrary, there is a deep and inner order and mathematical structure to it. *There is probably nothing else in astrological literature which explains so clearly why planets are exalted in certain signs.*

CHAKRA	RULING PLANET	LUNAR SIGN	EXALTED PLANET	SOLAR SIGN	EXALTED PLANET
6. Third Eye	Moon/Sun	Cancer	Jupiter (2)	Leo	
5. Throat	Mercury	Gemini		Virgo	Mercury (5)
4. Heart	Venus	Taurus	Moon (6)	Libra	Saturn (1)
3. Navel	Mars	Aries	Sun (6)	Scorpio	
2. Sex	Jupiter	Pisces	Venus (4)	Sagittarius	
1. Root	Saturn	Aquarius		Capricorn	Mars (3)

Jupiter is exalted in Cancer, the sign of the Moon (lunar half of the zodiac), and the third eye. As the end of the lunar half of the zodiacal cycle, this is the point of maximum potential of the water energy, and the creative and anabolic processes of the body. It shows the spiritual side of Jupiter and its function as the guru or guide, the teacher of the solar system, our indicator of faith and law. It is the point of maximum aspiration in life.

Mercury is exalted in Virgo, its own sign (solar half), and the throat chakra. The solar half relates more to expression, and it is here that the Mercury energy is most essential. This is the place of speech. It is also our place of greatest vulnerability, and shows how we take in and release things through the mouth.

The Moon is exalted in Taurus, the sign of Venus (lunar half), and the heart. The Moon's connection with the heart is well-known. This is the place of greatest receptivity and openness.

Saturn is exalted in Libra, the sign of Venus (solar half), and the heart. Here Saturn represents the higher principles of justice, order and detachment, which are necessary in using our heart energy in the right way, without attachment or bias.

The Sun is exalted in Aries, the sign of Mars (lunar half), and the navel center or solar plexus, well-known as a site of solar and fire energy. The solar energy of the head must be integrated with the vital will here.

Venus is exalted in Pisces, the sign of Jupiter (lunar half), and the sex center. This explains the connection of Venus with sex. It shows the need to keep our creative energy in harmony with love and aspiration.

Mars is exalted in Capricorn, the sign of Saturn (solar half), and the root center. As the end of the solar half of the zodiacal cycle is the point of maximum potential of expression of the fire energy. It is here, on the most outer level of our being, that we need energy to work and accomplish things.

For the system of exaltation, the Sun and the Moon are located in the center — the navel and heart chakras — along with Saturn, the planet whose signs are opposite them in the zodiac. Above them, in the throat and third eye, are Mercury and Jupiter, also opposite each other in the

zodiac in terms of signs. Below them, in the sex and root centers, are Venus and Mars, also opposite each other in terms of the zodiac.

Jupiter and Mercury, the two planets representing the mind in its abstract and concrete, general and specific function, are above, where they should be for their best functioning. The two planets (considering the Sun and Moon as one planet), the Sun-Saturn, are in the center, representing the basic duality of self and not-self, or Spirit and Matter. Below are the two planets representing the emotional, vital and sensual nature, Venus and Mars, where they have their proper place.

The numbers in parentheses with the exalted planet, refer to the chakras the planets rule in the order of chakra-sign rulership. We can also view this according to the standard planetary numerology of the days of the week. Jupiter — 5, the Moon — 2, the Sun — 1 and Venus — 6 go on the lunar side of the cycle. Mercury — 4, Saturn — 7 and Mars — 3 on the solar side. Both side totals equal 14. From this cycle, we may assume that Jupiter also functions well in Gemini, Mercury in Leo, Saturn in Scorpio, Venus in Aquarius, and Mars in Sagittarius.

We see that the exaltation cycle reflects the Sun ruling the solar plexus rather than the head. This leads one to believe that the exaltation status of the planets reflects their functions in the vital or lower astral, whereas the ordinary sign rulership reflects their action in the mental or higher astral plane.

The exaltation status is a center-oriented symbolism. The sign ruling status is a top-oriented symbolism. Yet the exaltation order reflects how the planets function once their energy is integrated properly into our lower nature. The solar energy from the head needs to be integrated with the vital energy in our navel or fire center (Aries). The martial energy of the navel center needs to be made concrete in action in the root center (Capricorn). The lunar receptive mind from the head needs to be integrated into the love energy in the heart (Taurus). The venusian love energy in the heart needs to be integrated into the jupiterian creative energy in the sex center (Pisces). The jupiterian creative energy in the sex center needs to be brought to the top of the head (Cancer). The saturnian detaching or negating energy in the root center needs to be brought up into the heart (Libra). Mercury, or the throat chakra energy, needs to be stabilized where it is (Virgo).

CHAKRAS AND THE HOUSES

In a similar way we can draw up a house chart relative to the chakras. We simply use the houses that the signs correspond to. The Fourth and Fifth houses (like the fourth and fifth signs Cancer and Leo) represent the third eye; the Third and Sixth (like the third and sixth signs Gemini and

Virgo) relate to the throat center; the Second and Seventh (like Taurus and Libra), the heart; the First and Eighth (like Aries and Scorpio), the solar plexus; the Ninth and Twelfth (like Sagittarius and Pisces), the sex center; and the Tenth and Eleventh (like Capricorn and Aquarius), the root center.

HOUSE	SIGN	RULER	ASCENDING (LUNAR)	DESCENDING (SOLAR)
First	Aries	Mars	Navel Center	
Second	Taurus	Venus	Heart Center	
Third	Gemini	Mercury	Throat Center	
Fourth	Cancer	Moon	Third Eye	
Fifth	Leo	Sun		Third Eye
Sixth	Virgo	Mercury		Throat Center
Seventh	Libra	Venus		Heart Center
Eighth	Scorpio	Mars		Navel Center
Ninth	Sagittarius	Jupiter		Sex Center
Tenth	Capricorn	Saturn		Root Center
Eleventh	Aquarius	Saturn	Root Center	
Twelfth	Pisces	Jupiter	Sex Center	

Just as the regular sign chart rules the character and the houses our activities in life, so does the sign-chakra chart show the character of the soul and the house-chakra chart how it functions in life.

NOTE: This set of correspondences according to the chakras differs slightly from the usual order, particularly in regard to rulership of the elements. This is because it is working on a more subtle level.

Saturn



“Dressed in blue, dark blue in color, who has four arms, the son of the Sun, who appears fearful, whose nature is peaceful, whose vehicle is an ox, who moves slow, who carries a trident, bow and mace in his hands, with a blue sapphire crest jewel on his head, making the gesture that gives boons, may Divine Saturn ever grant us his grace.”

Indological Truths

TREATMENT METHODS IN ASTROLOGY

BALANCING INFLUENCES OF THE PLANETS

Like any other science, astrology has its technology. It has its theoretical knowledge and its practical application. Just as science uncovers new forms of energy in the outer world, like electric or nuclear forces, astrology and Yogic sciences can connect us with new forms of energy in the mind and deeper consciousness. The purpose of astrology is not just to give us a broader knowledge of ourselves. It is also to provide us tools and methods to access the deeper layers of our nature and to better deal with the forces of our subtle environment. This technology is not a matter of equipment or machines, but of ways of harnessing our energies to improve our relationship with the cosmos and the cosmic forces within us. It employs factors in the world around us, but is a spiritual and occult rather than materialistic technology.

Western astrology has evolved along intellectual and scientific lines relative to the development of the entire culture. It has been more concerned with theory than with practice. It lacks any consistently defined technique for balancing or adjusting planetary influences. Earlier Western astrology during the Middle Ages had such methods, with the uses of gems, metals, herbs, and incantations to deal with astrological influences. These, along with the other occult and mystical sciences of medieval Europe, were dismissed and discarded as unscientific. Like medieval science all over the world, European astrology often degenerated into confusion, corruption and superstition, but it still had a core of truth to it which is still useful today.

It is not that such methods are unscientific, but that they deal with a different and more inward domain of nature. Such methods were better preserved in India, the land of Yoga, religion and spiritual philosophy. In Vedic astrology, the use of gems, colors, mantras, deities, rituals, and other means of adjusting our subtle environment have always been part of the science of consciousness in the teachings of Yoga. As modern science once more discovers the effect of these subtle energies, for example, the value of meditation to improve the function of the brain, the scientific basis of astrology and astrological treatment methods will return. This, however, requires looking beyond the physical, material, or chemical

aspect of nature, and seeing an energy of life, intelligence and consciousness behind the workings of the cosmos, which organizes time and space according to a higher will and intention.

Today most Western astrologers use the tools of modern psychology to deal with their clients — largely different forms of analysis. These mainly come from the more liberal or spiritually oriented psychologies like the Jungian, as Jung himself used astrology. They explore the personal and emotional issues of their clients, using the birth chart as a kind of key to the unconscious. In this way, they try to help clients arrive at a greater clarity about themselves, their needs and their actions. They usually direct them toward some personal or creative fulfillment, not necessarily to any higher consciousness. The changes they suggest are mainly those of attitude and life-style. They seldom involve any conscious methods to improve their subtle or psychic environment.

Western astrologers generally have few practical methods, though some of the older methods, like the use of gems and herbs to balance planetary influences, are being reintroduced. Even here, there is much variation on how these means are interpreted and applied. Most of the knowledge left over from the Middle Ages has been discarded. Often each astrologer develops his or her own system. Some Western astrologers use occult and spiritual methods, like attunement with various masters or with the seven rays, or opening up past life influences. These approaches derive mainly from Theosophy or from Alice Bailey, who in turn based their work on the teachings of the Hindu and Buddhist sages, modifying them and modernizing them. Other astrologers may try to apply modern nutrition, western herbology, or macrobiotics to the birth chart for medical treatment. While it is a highly creative field, many of these approaches may not stand the test of time, though they may work well for one practitioner or another. Some of these methods, however, will be found useful and much of Vedic astrology may be helpful in directing them in the right way.

A typical modern astrological reading may not give the client anything to do about their planetary influences other than to be aware of them — to try to understand them in their mind or in terms of their personal life. Hence, a client may leave feeling helpless before the forces of their life, warned as to a danger, but not given any practical means of averting it.

Vedic astrology, on the other hand, is as much concerned with directing the client how to balance their planetary influences as it is with informing them as to what these influences may be. This sometimes takes the greater part of the reading. Like a good doctor, they may be more interested in telling their clients what they can do to improve their

condition, rather than simply notifying them what it is. They provide a prescription of things to do, not just a diagnosis of the condition. In this regard, the true astrologer is like a doctor of the psyche. He should know how to deal with the subtle energies of life on various levels.

Who we look up to as our healers is often the measure of who we are. That we look up to mere healers of the physical body shows that the body is where we find our greatest value in life. It is not a good comment on how much we are connected to our souls. In fact, most of our modern thinkers not only consider astrology to be untrue, they would find an astrological treatment method for physical, psychological, or spiritual issues to be presumptuous, if not dangerous. Yet if all the cosmos is linked together, it would be dangerous to think otherwise. How can we find harmony and balance if we do not even acknowledge our connection with the universe itself? This is not just a matter of recognizing how chemical and atomic forces affect us. It is a matter of opening up to the power of intelligence behind the universe, which is far more than mere intellect can comprehend. Astrology can be one of our links to this cosmic intelligence and its healing and transformative power. It is one of the prime and natural gateways to the soul, both in its individual and cosmic aspects.

Vedic astrology has a practical base, and its concern is to help us implement a life regime in harmony with the stars. From its point of view, we cannot live in harmony with the cosmos by maintaining our usual life-style or enhancing it with some theoretical knowledge. We need a practical daily way of attunement with the cosmos and its influences. Such methods are not only astrological but religious and spiritual. They entail using the subtle forces around us, like gems and colors, and more internal methods of ritual, mantra and meditation. If we are not doing such things on a daily basis, our knowledge or study of astrology may not be able to change our lives.

REMEDIAL MEASURES IN ASTROLOGY

There are complex ways of determining which planets are to be strengthened in a chart. However, the first basic principle is simple — a planet should generally be strengthened if it is weak. The caution is that we should be careful in strengthening natural malefic planets (like Saturn), even when they are weak. It is benefics when weak that are safe to strengthen.

We must gauge the power and effect of planets both naturally and temporally, as per our discussion of malefic and benefic planets and house rulership. Natural benefics are Jupiter, Venus, the Moon when bright, and Mercury when not under malefic aspect. Temporally, they are the lords of benefic houses from the Ascendant, like the First, Fifth and Ninth (see

table p. 165). Hence, we can strengthen natural malefics when weak, if they are temporal benefics — like Saturn for Libra Ascendant, or Mars for Cancer and Leo Ascendants.

Besides strengthening weak planets, it is often helpful to strengthen those planets which rule the Ascendant or the Ninth house, even when not weak. They can help increase the positive energy in the chart, as they are usually the prime benefics within it. A planet that is well-placed and benefic can be strengthened, and it will not be harmful; but this may not be as helpful as to strengthen those benefics which are weak or ill-placed. Some astrologers strengthen both the weakest and the strongest planet in the chart, as long as neither one is malefic.

Different Vedic astrologers have variant opinions on these issues, particularly the use of gems. As usual, there is no one way to look at things, and we should try to get as broad a perspective as we can.

The following astrological remedial measures do not require Vedic astrology to apply them, though we have given some of the indications for this. We can apply them by recognizing the conditions in our life and character that may indicate weakness of these planets. In India, many palmists prescribe such remedies for the planets, based only on looking at the hand. The birth chart is not the only way to see the planetary forces in our lives. A good astrologer can recognize planetary influences just by looking at a person or talking to them.

In addition, we may be able to apply these methods to a Western astrological chart (though we cannot expect to do it in a mechanical fashion). It requires that we have a workable system of determining the strength and weakness, benefic and malefic natures of planets. For example, if we can ascertain through Western astrology, or through our own observation, that Mercury is weak in a person, then we can safely apply the measures to strengthen it.

We should exercise some scrutiny in using these astrological treatment methods, however. For example, many of the indications of a weak Sun and a weak Mars are similar, as they both indicate low fire and a weak will. The difference is that a weak Sun usually gives a poor self-image, whereas a weak Mars creates lack of motivation and poor work ability. Hence, if we can get a Vedic astrological reading, or at least look at our Vedic chart, it can be very helpful for determining which of these measures are appropriate.

In this regard, the use of substances like gems or herbs can be more dangerous than the use of mantra or meditation. In fact, we often use mantra and meditation to ward off the planetary influences which may be afflicting us, like a too strong Saturn, Rahu, or Mars. Yet we do not strengthen these planets with gems or herbs under such conditions. It is

generally a good thing for all of us to acknowledge and propitiate the planets occasionally through mantra, meditation, or ritual, as we all have to work through their forces.

Yantras (inscribed geometrical designs) for the planets are useful like gems but don't have the side-effects, as like mantra they are of a propitiary nature. They can be used by everyone, though it is more helpful to use the yantras of the planets that are afflicting us, or those whose properties we wish to strengthen. For the use of yantras and spiritual remedial measures see Part III, Chapter 5: Worship and Meditation on the Planets.

In the use of gems, the quality of the gem is one factor, the other factor is how we purify and energize it. Gems should be of good quality and without flaws. Yet gems may function to strengthen either the higher or the lower influences of the planets, depending upon how we use them. A gem for Venus, for example, may just serve to increase emotional vulnerability and attachment, or merely give us more pleasure or wealth in life if we use it on a lower level. For it to increase love and creativity (the higher powers of Venus), we must approach it with some spiritual intention, or have a highly spiritual nature to begin with. Hence, merely to use gems does not itself guarantee that they will improve our condition spiritually. Used wrongly, they can confuse or disturb us on a subtle astral level. For this reason, gems should be cleared and empowered with mantras or other spiritual influences and intentions.

Gems are usually worn on the finger belonging to the planet. These are the index finger — Jupiter, the middle finger — Saturn, the ring finger — the Sun, and the little finger — Mercury. The gems for the other planets can be worn on the fingers of planets that they are friends with, naturally or temporally. Gems should be set so as to touch the skin (open at the bottom).

Please note that planets are not always weak in all respects of their influence. A person may have a weak Sun in terms of career, as in failure to achieve any independence or recognition, but not necessarily have a weak Sun in terms of health (they may not have a weak heart). We have combined these indications together below, but this does not mean that they always occur together.

Malefics, like Saturn, Mars, Rahu and Ketu, create difficulties both when they are too strong and when they are too weak. When they are too strong, they usually weaken other planets, and it is these other planets that we must strengthen with the appropriate measures. Yet these two conditions may be related. Malefics may spoil other planets even when they are weak. Hence under them the weak and deranged aspects of their energy tend to go together. Generally, when we strengthen a weak malefic, we should strengthen a friendly benefic as well. If we strengthen Saturn, for

example, it is good to strengthen Venus or Mercury. This helps bring out the positive side of the naturally malefic planet.

THE SUN

Signs of a Weak Sun in the Chart

Indications are a lack of self-confidence, self-esteem or self-respect — a general low self-worth. There will be lack of strength of will and courage, along with fear of others. The individual may lack drive and motivation, and may be dependent upon others emotionally and materially. They will look to others (usually family and friends), for their sense of identity, and will find it difficult to do things on their own. They will have a poor self-image, and look to others to define who they are. They are usually not very successful in life, or their success will not make them feel good about themselves. The individual may be sluggish, slow, dull or lethargic. The father of the person usually does not have a good fate in life either.

On the physical level, the individual may suffer from low energy, pallor, anemia, cold extremities, weak digestion, poor appetite, weak or slow pulse, weak heart, and poor circulation. There may be edema, accumulation of water and phlegm, and general hypofunction of the organs and nervous system. The eyesight may be poor. There may be arthritis and weakness of the bones. The resistance will be low, particularly to cold and damp conditions.

Astrological Factors

A weak Sun is evidenced by the Sun being in its debility (Libra), or in an inimical sign (like those of Saturn); in difficult houses (like the Sixth, Eighth and Twelfth); or under malefic aspect (like those of Saturn, Rahu or Ketu). Ketu's aspect or close conjunction is particularly difficult.

The Sun is usually a benefic planet for Aries, Leo, Scorpio, and Sagittarius Ascendants. For them, the positive qualities of the Sun like leadership, independence, intelligence and insight can be enhanced by these same measures, even if the Sun is not weak.

Gems

The main gemstone for the Sun is a ruby. It should be a minimum of two carats in size. It should be set in gold of fourteen carats or more, and worn on the ring finger of the right hand. It should be a good quality, without flaws and transparent.

As a substitute, garnet can be used, but it should be of at least three carats in size, preferably five. A large garnet pendant, or strand of garnet, can be worn around the neck.

These gems should be put on first on a Sunday, preferably at the rising of the Sun, particularly when the Sun is strong, as when in its own sign or exalted (also good is in Sagittarius).

When to be Careful Wearing a Gem for the Sun

Gems for the Sun should usually not be worn if the individual suffers from fever, bleeding, ulcers, hypertension, or infectious diseases (high Pitta). Psychological indications are excess ambition, seeking of power, a dominating nature, a strong ego, pride, or vanity.

Astrological factors are when the Sun is the lord of malefic houses (like the Third, Sixth and Eleventh). We should be careful wearing gems for the Sun when benefic planets in the chart, like the Moon, Venus, Mercury, or Jupiter are in combust (close conjunction), or in strong aspect (opposition) to it.

Colors

One should meditate on the red or gold solar orb as residing in the heart. One should use light, bright, clear, transparent, warm colors — generally red, yellow, gold, and orange — avoiding dark colors, places and environments; particularly cloudy colors, grays, and blacks.

Herbs

Solar energy is increased by taking spicy and fiery herbs, like cayenne, black pepper, dry ginger, long pepper, cardamom, saffron, calamus, bayberry, and cinnamon (specifically the Ayurvedic formula *Trikatu*). Calamus is best for the sattvic side of solar energy in the mind.

Aromatic oils and fragrances for the Sun are camphor, cinnamon, eucalyptus, saffron — most warm and stimulating oils.

Mantras

There are many mantras for the Sun, as the Sun has many names like Surya, Savitar, Aditya, Ravi, Mitra, Varuna, Aryaman, Pushan, Indra, Agni, and so on. The main name mantra is: OM SURYAYA NAMAHA. Others are OM SAVITRE NAMAHA; OM ADITYAYA NAMAHA; OM RAVAYE NAMAHA. The main bija (seed) mantra is: OM SUM (pronounced soom). These mantras should be repeated at least 108 times a week, preferably on a Sunday, during the day (as at dawn, noon or sunset).

Another good seed mantra for the Sun is RAM (pronounced rahm), the name of the avatar Rama. This increases our connection with the

Divine light generally. OM itself is said in the Vedas and Upanishads to be the sound of the Sun. The Sun is the essence of all vowels.

Deities

The Sun relates to the Divine Father. In the Hindu religion, this is Shiva, Mahadeva, the great God. Yet the Sun represents the Divine presence generally, and whatever form of the Divine we worship can be used for this purpose. The second great Hindu form of the Divine, Vishnu, is also worshipped as the Sun, representing more the immanent or benefic side of solar energy.

The Sun is also the Divine Son. The great avatars are sons of the Sun. Christ follows in this line as well, with his birth at the winter solstice (the Sun reborn), as do Rama, Krishna and Buddha.

Yoga

Usually the individual will do well in practicing meditation and the Yoga of knowledge to connect to the higher Self within.

The main thing is to establish a sense of self-identity according to our inner nature as pure consciousness. We must learn to discriminate between the lower self and the higher Self. We should trace the origin of the "I thought" to the Divine light within the heart.

Life-Style

The individual should cultivate independence and courage. They should challenge their fears. They should bring the light into all the dark corners of their mind. They should learn to appear in public alone and be able to spend time alone. They should strive to take more initiative, and a leadership role in life. They should spend time outdoors in the Sun, along with Sun-bathing twenty minutes or more a day.

They should rise early in the morning and greet the Sun, preferably with some prayer or chant to the Divine at dawn, noon and sunset.

THE MOON

Signs of a Weak Moon in the Chart

Signs of a weak Moon include ungroundedness, emotional instability, anxiety, inability to relate to other people, fear of intimacy, lack of friendliness, and weak emotions. The individual will lack self-contentment, and find it difficult to stand the stress and strain of human contact. There will be emotional moodiness, depression and negativity. The mind may be cloudy, dull or disturbed. The mother may also suffer, or not prosper in life.

Physical factors include anemia, low body fluids, possible dehydration, lack of body weight, dry skin, constipation, and weak lungs and kidneys. There will be difficulty withstanding dryness and heat. For women, there may be infertility and menstrual difficulties.

Astrological Factors

The Moon is weak when waning, particularly when new; when in its fall (in Scorpio); when aspected by malefic planets (like Saturn, Rahu, Ketu, or Mars); or when placed in difficult houses (like the Sixth, Eighth or Twelfth). The aspects of Rahu and Saturn are the most difficult, particularly if not compensated by an aspect from Jupiter or Jupiter's location in an angle from the Moon.

The Moon is generally a benefic planet, but specifically so for Cancer, Scorpio and Pisces Ascendants. For these Ascendants, regimes for the Moon can increase its positive powers of emotional strength, friendliness and love.

Gems

Best for the Moon is a pearl. It should be of at least two carats in size, set in silver, and worn on the ring finger of the left (or right) hand. Natural pearls are preferable. Cultured pearls can be used as substitutes, as can moonstone, but these should be larger in size, three or five carats, or worn as large pendants or strands.

Such gems should be put on first on a Monday, when the Moon is waxing, preferably when full, and in good signs like Taurus, Cancer, Pisces, or in friendly signs, and not conjunct or strongly aspected by malefics.

When to be Careful Wearing a Gem for the Moon

Gems for the Moon should not usually be worn when there is phlegm, edema, congestion, or when overweight (high Kapha). Psychological factors are strong emotions, sentimentality, greed, attachment, or excess involvement with family or society.

Astrological factors are the Moon is a malefic lord (lord of houses like the Third, Sixth and Eighth, as for Taurus, Aquarius or Sagittarius Ascendants). When such a malefic lord, the Moon can cause problems even when full.

Colors

The best color for the Moon is white. White shades of other colors can be helpful, like white shades of blue and green, or pink; but the shades should also be somewhat bright. Dark and cloudy colors should be

avoided, particularly gray and black, as well as too much red or fiery colors. Overly bright or very transparent colors should also not be used.

Herbs

Good herbs for the Moon are demulcent and tonic herbs like marsh-mallow, slippery elm, comfrey root, solomon's seal, shatavari, white musali, bala, and rehmannia, particularly taken in milk decoctions.

Fragrances of white flowers like jasmine, gardenia, lotus, and lily are good, as is sandalwood oil. These can be applied to the heart or to the third eye.

Mantras

The main name mantra is OM SOMAYA NAMAHA. Also used is Chandra, hence, OM CHANDRAYA NAMAHA. The seed mantra is SOM (pronounced as spelled). CHAM (pronounced chum) can also be used, as can SHRIM (shreem), the main mantra of the Goddess. These mantras should be repeated on Mondays, or in the evening, particularly around the time of the full Moon.

Deities

The Moon relates to the Goddess, to the cosmic feminine generally, and to the Divine Mother. She is the great Goddess, Mahadevi, the consort of Shiva as Mahashakti. She has many forms in different spiritual traditions like Parvati, Lakshmi, Tara, Kwan Yin, Isis, and the Virgin Mary. We should meditate upon the Goddess in our hearts, as within the lunar orb (in the full Moon), or as wearing the crescent Moon on her head, particularly on the day of the full Moon.

Yoga

Lunar energy is usually increased by devotional practices (Bhakti Yoga). We should meditate upon a form of the Divine, particularly of the Goddess. We should strive to develop more peace, faith, receptivity, openness, and surrender to the Divine or truth. Usually, lunar energy allies us with a spiritual or religious tradition or group, but we should apply our faith with openness and truth, not with emotional attachment.

Life-Style

Lunar energy is increased by an atmosphere of peace, faith, devotion, caring, and nurturing. It may help to be part of some service work. The individual should place themselves under a maternal or supportive environment of family and friends. They should also consider how they can

help others in a nurturing way. They should mingle with others and open their hearts to a community.

MARS

Signs of a Weak Mars in the Chart

Signs of a weak Mars are mainly lack of energy and motivation, and inability to do work. The individual may find it difficult to stand up for himself, be fearful, or dominated by others. They may not know how to express anger, or to see through the motivations of other people. They may be overly passive, easily controlled, and may be abused, even physically.

Physically, the immune system will be weak, with low appetite, poor absorption, low body weight, weak muscles, weak liver and small intestine, or possible hemorrhoids. There may be an additional tendency toward bleeding or injuries, with slow healing of wounds or sores and possible anemia. For the male, there may be lack of sexual vitality.

Astrological Factors

Mars is weak when in its fall (Cancer); when aspected by malefics (like Saturn and Rahu); when combust; and when in difficult houses for it (the Fifth, Eighth, Ninth and Twelfth).

Mars is generally a benefic planet for Cancer, Leo, Sagittarius, and Pisces Ascendants, and is usually good for Aries and Scorpio as well. Here its positive qualities like energy and insight can be improved, even if it is not weak.

Gems

The main gem for Mars is a red coral. It should be at least three carats in size, set in silver, or a combination of gold and copper, and worn on the index or ring finger of the right hand. As it is a common and not too expensive gemstone, no substitutes are required; though carnelian can be used in this respect (generally as a large pendant). Pink coral can also be used, and has a more balancing or subduing, but less strengthening affect on Mars energy than the red.

Such gems should be put on first on a Tuesday, when the Moon is waxing, preferably when Mars is in its own sign or exalted. Friendly signs, particularly those of Jupiter, are also good.

When to be Careful Wearing a Gem for Mars

Gems for Mars should not be worn when there is fever, infection, bleeding, ulcers, or excessive sexual drive (high Pitta). Psychological

factors are anger, conflict, argument, too willful or impulsive a character, an aggressive, wrathful or martial disposition.

Astrological factors are Mars as a malefic lord (particularly for Gemini and Virgo Ascendants), or Mars in conjunction with benefics we may want to strengthen (like the Moon, Mercury and Venus). Generally we should avoid gems for Mars if it is in the Seventh house, or if it is strongly disposed in angles.

Colors

Mars energy is increased by the use of red and fiery colors, but in darker hues or more opaque tones, and also by the wearing of pure or jet black. Dark colors (grays and browns), cool colors (blues and greens), and very transparent bright colors like yellow should be avoided.

Herbs

Most of the spices that are good for the Sun work well for Mars (like cinnamon, saffron, cayenne, or black pepper), but combined with tonics like ginseng, astragalus, ashwagandha, guggul, or myrrh. Turmeric, garlic, onions, and asafoetida can be very good (particularly the Ayurvedic formula Hingashatak). When Mars is strong, however, we need bitter herbs like aloe, gentian, golden seal, and echinacea.

Mantras

The name mantra for Mars is OM KUJAYA NAMAHA. The seed mantra for Mars is OM KUM (with the "u" pronounced as in "put"). Mars has other names like Angaraka and Mangala. Hence we can also use OM AM (pronounced um) or OM ANGARAKAYA NAMAHA, and OM MAM or OM MANGALAYA NAMAHA, OM AM and OM MAM (pronounced mum). Also useful is the mantra for fire, OM RAM (pronounced like rum). We should meditate upon this in the solar plexus or navel chakra.

Deities

Mars relates to the war God, the Divine Warrior, called Skanda, Kartikeyya or Subrahmanya, the second son of Shiva and Parvati. He is the leader of the heavenly hosts like the Archangel Michael. The Greek God Ares and the Roman God Mars may be useful here also (though the ancient rituals for them are no longer available as are those for the Hindu Gods).

Yoga

Mars is increased by the Yogas of knowledge and technique, by practices which aim at the development of energy and insight. Mars types

like to work on themselves in a practical way, through physical practices, or through mental methods like visualization and ritual. On a lower level, the martial arts can be used to strengthen Mars energy; yet such methods may cater to a negative Mars influence and bring about a seeking of power or prestige for the ego.

Life-Style

To increase Mars energy, one should learn to be more aggressive, daring, active, expressive, and energetic. Usually, some form of physical activity should be taken up, and the body should be strengthened. There should be a definite discipline in life physically, emotionally, and spiritually, with the development and the pursuit of right goals in life. However, it should not be applied harshly, but with intelligence and adaptability.

MERCURY

Signs of Weakness

Signs of a weak Mercury are lack of intelligence, poor communication skills, speech defects, weak memory, inability to calculate, immaturity, childishness, foolishness, lack of self control, addictions, and dependencies. The individual may be slow, dull, daydreaming, or irrational. The mind may be out of control.

Physical factors are weakness of the nervous system, nerve pain, tremors, anxiety, insomnia, palpitations, dry or itchy skin, hypersensitivity of the senses, nervous indigestion, and allergies. The lungs and heart may be weak. The individual will easily suffer from pain and anxiety.

Astrological Factors

Mercury is weakened by aspects from malefics (like Saturn, Rahu, Ketu, the Sun, and Mars); by being in its fall (Pisces); and by residency in difficult houses (the Sixth, Eighth and Twelfth).

Mercury is a generally benefic planet for Taurus, Gemini, Virgo, Libra, Capricorn, and Aquarius Ascendants. For such charts, we can apply the remedies for Mercury to increase the higher Mercury qualities like discrimination, intelligence and power of communication.

Gems

The main gem for Mercury is an emerald. It should be at least one and half carats in size, set in gold, and worn on the middle finger of the right or left hands. Sometimes it is recommended to be worn on the little finger, as it is the finger of Mercury.

Substitutes are peridot, jade, green zircon, or green tourmaline. Such gems can also be worn as pendants or strands, hanging down to the region of the neck. As rings, they should be at least three carats in size; as pendants, five.

They should be put on first on a Wednesday, when the Moon is waxing, and preferably when Mercury is strong, in friendly signs, its own sign or exalted.

When Not to Wear a Gem for Mercury

Gems for Mercury are relatively safe, harmonious and balanced. They have the Mutable nature of Mercury, however, and so we should be careful wearing gems for Mercury with those of malefics like Saturn, Mars or the Sun, as they may amplify their malefic influences. We must be careful what influences these gems may pick up, or may have had when we first got them.

Astrological factors are Mercury as a malefic lord, particularly for Aries or Scorpio Ascendant, especially when aligned with Saturn or Rahu.

Colors

Mercury is increased by emerald or green color. Hence, it is good to spend time in a lush natural environment. Sitting under a green light can be helpful. Reds and oranges should be avoided, as well as very dark colors. Mercury likes neutral shades and not too strong colors, earth tones like mild greens, blues, grays, and browns.

Herbs

Good herbs for Mercury are nervines like gotu kola, bhringaraj (eclipta), skullcap, passion flower, betony, jatamansi, zizyphus, camomile, mint, and sage. Basil, particularly holy basil (tulsi) is specific for Mercury (Vishnu).

Good oils and aromas are mint, wintergreen, eucalyptus, cedar, thyme, and sage, which clear and open the mind. Yet they may should be balanced with mind-calming oils like sandalwood, plumeria (frangipani), and lotus.

Mantras

The name mantra for Mercury is OM BUDHAYA NAMAHA. The seed mantra for Mercury is OM BUM (with the "u" pronounced as in "put"). Very important also is the seed mantra AIM (aym), the mantra of the guru (the spiritual teacher) and of Saraswati the Goddess of Wisdom. Such mantras should be repeated on Wednesdays.

Deity

Mercury relates to Vishnu, the Deity who pervades all the universe and maintains it, as he shows the indwelling cosmic intelligence.

Mercury relates to the Divine teacher, the God of wisdom, as Hermes or Thoth. In this regard, he is also the Buddha, the enlightened one, the avatar of knowledge, meditation and compassion. He is the Divine child, the baby Christ, or baby Krishna.

Yoga

Mercury energy is increased by the Yoga of knowledge, particularly by spiritual teachings which emphasize reason, discrimination, clear expression, and objective perception. It often gives us the role of a teacher of these things. The practice of mantra is helpful, as is the study of spiritual philosophies like Vedanta, or the learning of Sanskrit.

Life-Style

The individual should do more reading, studying, writing, and thinking. Mathematical and philosophical studies are good, including taking courses, seminars, or going to school. The individual should cultivate a greater awareness of the world generally, and strive to increase powers of communication, perhaps study a new language. Yet time for silence of mind and relaxation in nature should always be preserved.

It should always be remembered that the highest quality of the intellect is not in its ability to organize our cognition of the outer world but that of the inner world. This involves not accepting the view of the senses as the real world, but looking for the light of truth in the indwelling consciousness.

JUPITER

Signs of a Weak Jupiter

When Jupiter energy is low, we suffer from lack of joy and enthusiasm, weak will, and lack of faith. We feel narrow, contracted and devoid of meaning. There will be pessimism, depression, anxiety, melancholy, moodiness, and self-pity. We may lack compassion, friendliness or congeniality. Often we may have material and financial difficulties. Our creative energy will be low, if any. Children may be denied or may suffer, as may the husband in the case of a woman.

Physically, there will be poor vitality, weak immune function, low fat or body weight, along with usually poor liver and pancreas function, and weak absorption. Often there will be chronic disease and poor functioning of the nerves and glands. (It should be noted that these are similar to the

signs of too strong or malefic a Saturn influence, as these two planets usually operate in opposition to each other.)

Astrological Factors

Jupiter is weak when in its fall (Capricorn); when aspected by malefics (Saturn, Rahu, Ketu, and Mars); and when in difficult houses (the Sixth, Eighth and Twelfth).

Jupiter is a generally benefic planet for Aries, Cancer, Leo, Scorpio, Sagittarius, and Pisces Ascendants. For these signs, means of strengthening Jupiter will aid in increasing its positive qualities of joy, creativity and intelligence, even if they are not lacking in the nature.

Gems

The main gem for Jupiter is a yellow sapphire. It should be set in gold, and worn on the index finger of the right hand. It should be at least two carats in size.

Yellow topaz is a substitute of almost equal energy. Citrine is a weaker one, and should be worn as a large ring (five carats), a pendant or strand. Yellow zircon can also be used.

Such gems should be put on first on a Thursday, preferably when the Moon is waxing, and when Jupiter is in its own sign, exalted or in a friendly sign. It is best if Jupiter is conjunct with, or in an angle from the Moon.

When Not to Wear a Gem for Jupiter

Gems for Jupiter are generally safe and balanced, perhaps the most of all stones, as Jupiter is the best benefic.

Astrological factors which may cause us not to use them are Jupiter as lord of malefic houses (as for Taurus and Libra Ascendants), unless it is exalted or in its own sign.

Colors

Jupiter energy is increased by the use of yellow, orange and gold — clear, bright and transparent colors generally. Dark colors should be avoided, as well as strong shades like red, blue, violet, or purple.

Herbs

Jupiter energy is increased by tonic herbs like ashwagandha, bala, licorice, ginseng, and astragalus, particularly as taken in milk decoctions, with ghee (clarified butter), or as herbal jellies. Good foods for increasing Jupiter energy are nuts like almonds, walnuts, cashews, and sesame seeds, and oils like ghee, sesame and almond.

Mantra

The name mantra for Jupiter is OM BRIHASPATAYE NAMAHA. The seed mantra for Jupiter OM BRAHM (bruhm). Other mantras are good for Jupiter like SHRIM (shreem), which increases prosperity generally. OM itself is quite good, as it connects us with the expansive Divine energy.

Deity

Jupiter relates to Brihaspati, the priest of the Gods. He also relates to Ganesh, the elephant-faced God, the first son of Shiva and Parvati. Sometimes Ganesh mantras are used for Jupiter, like OM GAM GANESHAYA NAMAHA. Jupiter is also the king of the Gods and the wielder of the thunderbolt as Zeus, Thor or Indra.

Yoga

Jupiter directs us to the spiritual life generally, and gives us the propensity for a broad and integral path, combining knowledge, devotion, practices and service, as in the path of Raja Yoga. Its basic impulse is towards devotion (faith), but from that it develops knowledge. Jupiter is more concerned with principle and value than form, but often loves ceremonies and rituals. Jupiter gives enthusiasm, but it may be temporary, if we do not fix it to a long term purpose.

Life-Style

Jupiter energy is increased by being more optimistic, having more faith, being highly principled or religious, by performance of rituals, and doing of good deeds. The individual should be more friendly, sociable, and communicative, but according to higher principles. They should seek to align themselves with the forces of good. They should attempt to do more things and have faith in their will and purpose in life.

VENUS

Signs of a Weak Venus

These are lack of beauty, charm and grace, lack of taste or refinement, insensitivity, and lack of love or affection. The individual may be more coarse, aggressive, unrefined or vulgar. They may have many difficulties in their romantic life. For women, the feminine qualities may be low. For men, relationship with women may be difficult, or the wife may suffer. There will be difficulty expressing feelings.

Physically, there may be weakness of the kidneys and the reproductive system, infertility, weakness of the bones, low energy, poor immune

function, and chronic urinary tract infections, with some tendency towards bleeding.

Astrological Factors

Venus is weak when in its fall (Virgo); when aspected by malefics (the Sun, Mars, Saturn, Rahu, and Ketu); and when in difficult houses (like the Sixth and Eighth).

Venus is a generally benefic planet for Taurus, Gemini, Virgo, Libra, Capricorn, and Aquarius Ascendants, particularly for Capricorn and Aquarius. For these, such remedial measures for Venus will increase her higher powers like devotion, joy and creativity.

Gems

The main gem for Venus is a diamond. It should at least one carat in size, set in gold or white gold, and worn on the middle finger of the left or right hand.

Substitutes are clear zircon (at least three carats) or quartz crystal. The latter is better used as pendants (at least five carats in size, preferably ten), or in strands.

Such gems should put on first on a Friday, when the Moon is waxing, preferably when Venus is exalted, in its own sign or friendly signs (like those of Mercury and Saturn), and not too close to the Sun (more than ten degrees away).

When Not to Wear a Gem for Venus

Gems for Venus are also relatively safe. However, they can increase sexuality, attachment, and the powers the senses, if we are caught in the lower aspect of Venus energy. Hence, we should strive towards the higher Venus energy of devotion and surrender. We should not use gems for Venus if we have a high sex drive, or a strong need for comfort and luxury in life.

Astrological factors are Venus as a lord of malefic houses (as for Sagittarius and Pisces Ascendants), or a strongly sensual Venus (Venus in Fixed signs, or aspected by Mars, in houses like the Fifth, Seventh or Twelfth).

Colors

Venus likes all colors, particularly a rainbow-like affect. She prefers pastels, light blues, and pinks. We should avoid dark and heavy colors, and colors that are too bright or penetrating. We should use light, flowery, variegated colors.

Herbs

Venus likes all flowers and sweet fragrances: rose, saffron, jasmine, lotus, lily, and iris. Other good herbs are tonics like shatavari, white musali, amalaki, aloe gel, rehmannia, dang gui, and red raspberry.

Mantra

The name mantra for Venus is OM SHUKRAYA NAMAHA. The seed mantra is OM SHUM (with the "u" pronounced as in "put"). The general mantra for the Goddess, SHRIM (shreem), is also good for her. Another useful mantra is HRIM (hreem), the mantra of love, beauty, modesty, and opening of the heart.

Deity

Venus is the beautiful, youthful and often erotic form of the Goddess as Lakshmi, Lalita, Tripurasundari, Venus, Aphrodite, or Astarte. She should be worshipped on a Friday with flowers, particularly by lakes, streams or the sea.

Yoga

Venus relates to Bhakti Yoga or the Yoga of devotion. It makes us receptive to Divine love, joy and beauty, as we find in the stories of Radha and Krishna or in Sufi love poetry. It inclines us to chanting, rituals, dance, devotional singing and visualizations. Generally, we are inclined to approach the Divine in the form of a particular figure, teacher or deity, whom we love and serve. Venus also can give occult knowledge or powers, like the ability to see visions, or to travel astrally, but can get us caught in the glamour and illusion of the astral plane.

Life-Style

Venus energy is increased by adopting a more refined or sensitive existence, by taking a more appreciative and affectionate mode in life. It is important to be more creative or artistic, and to strive to improve our expression in life, both with our speech and our hands. It is helpful to have more beauty and color around oneself and in one's environment. One should increase one's feminine attributes if one is a woman. If one is a man, it helps to give more respect to the women in one's life, particularly as the beloved, or the muse on an intellectual plane.

SATURN**Signs of a Weak or Deranged Saturn**

These are lack of calm, agitation, tremors, inability to handle stress, insomnia, and ungroundedness. The individual will easily be intimidated by strong people or by harsh circumstances, and be weak and vulnerable. There will be a lack of practicality and a poor perception of reality. The individual may suffer from the government, or organized institutions, and have difficulty making money. There will be lack of consistency, and poor endurance. The person will quit easily and have no long term drive or planning.

Physically, there will be weakness of the bones and nerves, poor vitality, weak longevity. There will be constipation, holding in of waste materials, and possible decay of body tissues. Healing will be slow and resistance to infectious diseases may not be good. In extreme cases, diseases like epilepsy, paralysis or cancer are possible.

Astrological Indications

Saturn is weak when in its fall (Aries); when aspected by malefics (the Sun, Mars, Rahu, and Ketu); and when in difficult houses (the Fifth, Sixth, Eighth and Twelfth).

Saturn is a generally benefic planet for Taurus, Libra, Capricorn and Aquarius Ascendants, particularly Taurus and Libra. For these, gems for Saturn will increase better Saturnian qualities like objectivity, detachment, independence and authority, even when not weak in the chart.

Gems

The main gem for Saturn is a blue sapphire. It should be at least two carats in size, set in gold, and worn on the middle finger of the right or left hand.

Substitutes are lapis lazuli, malachite or amethyst, which should be used in larger size (three to five carats) or as a pendant or strand.

Such gems should be put on first on a Saturday, when the Moon is waxing, when Saturn is benefic and well-placed, preferably aspected by Jupiter. It is often good to wear an additional gem with them for a friendly benefic like Venus, Jupiter or Mercury.

When Not to Wear Gems for Saturn

Gems for Saturn should always be worn with care, as Saturn is a great malefic. Often it is best to give them a trial run, even if all factors appear good. They should not be used when there is too much darkness, selfish-

ness, inertia, possessiveness, coldness, or calculation in the nature — when the individual is proud or manipulative.

Astrological factors are when Saturn is the lord of difficult houses (as for Aries, Cancer, Leo, Scorpio, Sagittarius, and Pisces Ascendants), or when it is conjunct or negatively aspecting benefics (the Moon, Venus, Jupiter, or Mercury).

Colors

Best to strengthen Saturn is dark blue. Brown, gray and black are good, but in excess may strengthen the negative side of Saturn. Generally, Saturn does not like too much color, and to strengthen it we should avoid bright colors and too much of any color.

Herbs

Good herbs for a weak Saturn are myrrh, frankincense, guggul, ashwagandha, shilajit, haritaki, and comfrey root — herbs to strengthen the bones and promote healing. The Ayurvedic formula Triphala is specific for Saturn, as it cleanses all waste materials and also tonifies the deeper tissues.

Good aromas for Saturn are sandalwood, frankincense, cedar and juniper, much like the herbs.

Mantra

The name mantra for Saturn is OM SHANAISCHARAYA NAMAHA. The seed mantra for Saturn is OM SHAM (shum). The Vedic chant for peace — OM SHANTI SHANTI SHANTI — is a more extended version of this and is also good.

Deity

Saturn relates to the deity of time as Shiva (Kala), or his consort (Kali). We can worship Shiva in his dark blue form and chant his name OM NAMAHA SHIVAYA; or we can do a worship of Kali, via her mantra KLIM (Kleem). As a dark planet, Saturn's worship often relates to the dark or terrible forms of the Divine. Saturn is the grandfather spirit, and can sometimes be propitiated by the worship of our ancestors.

Yoga

Saturn requires self-discipline, renunciation, surrender, detachment, objectivity, and doing of good karma — the Yogas of knowledge and service. It is more concerned with practice than with theory, and in his higher form, is the silent sage. It requires inaction and letting go on our part.

To cleanse the influence of a negative Saturn, some form of karmic expiation may be required like prayer, atonement, pilgrimages, or giving of charity.

Life-Style

When Saturn is weak one needs to cultivate peace, calm, detachment, and equanimity. There should be a strict routine in life, and the following of an authority or tradition. Travel should be reduced, along with stimulation of the nerves and senses. Strong emotions should be avoided, as well as situations of stress and strain.

Time should be spent in nature, and in positive and nurturing environments. Slowing down, quiet and retreat may be helpful.

RAHU

Signs of a Weak or Deranged Rahu

These are hypersensitivity, agitation, fear, anxiety, hallucinations, taking of drugs, impressionability, moodiness, strange fantasies and imaginations, and cloudy perception. The individual may not know who they really are, and may be taken over by almost any influence or suggestion, however unrealistic. They are often unpopular, out of touch with the times, and may have few friends. They may like to debase themselves or their nerves in unwholesome pursuits. Generally, they tend to dissipate themselves.

Physical factors are weak immune function, easy contraction of contagious diseases, nervousness, tremors, insomnia, pallor, and nervous indigestion. The connection with the physical body will be low, often with loss of control of body functions. This may develop into nervous and mental disorders.

Astrological Indications

Such are the location of Rahu in difficult houses (the Fifth, Sixth, Eighth, or Twelfth); the planet ruling Rahu should also be weak, in its fall, combust, or poorly aspected; aspects to Rahu of malefics (Saturn, Sun and Mars) can contribute.

When Rahu is in strong houses like the Tenth and its lord is benefic and strong, it can be good to wear gems for Rahu to increase its positive powers like the capacity to influence society in a benefic way.

Gems

The main gem for Rahu is a hessonite garnet (Gomedha). There are two main varieties; one cinnamon in color, the other golden.

Other golden grossularite garnets can be used as substitutes. They should be at least three carats in size, set in gold or silver, and worn on the middle finger of the right or left hand. (Sometimes they are recommended to be worn on the finger of the planet that rules Rahu). Darker red or opaque garnets should usually not be used, as these increase the negative (eclipse-causing) power of Rahu.

Such gems should be put on first when the Moon is waxing, on a Saturday, or the day of the planet which rules it in the chart. Rahu should be in favorable signs or those favorable to the planet which rules it.

When Not to Wear a Gem for Rahu

Gems for Rahu are relatively safe (except the darker ones). Rahu is the predominant influence in the materialistic age (the force of Maya), and hence the brighter gems for it help remove its darkening affect upon us. When Rahu is in Trines or Quadrants, and placing strong malefic aspects, it may be better not to use them, unless the planet ruling Rahu is benefic and not ruling malefic houses.

Colors

Colors for Rahu are much like those for Jupiter — bright, yellow, and gold, but also those for the Sun — red and orange and transparent. These serve to counter the negative effect of Rahu to cause eclipses and increase its positive effect to transmit energies.

Herbs

Rahu is a very subtle force and cannot be dealt with on a simple outer level. Aromas for clearing the psychic air can be helpful, like camphor, bayberry, sage, eucalyptus, or wintergreen, as can calming fragrances like sandalwood, lotus and frankincense. Calamus is the best herb for Rahu.

Mantras

The name mantra for Rahu is OM RAHAVE NAMAHA. The seed mantra is OM RAM (pronounced rahm). The mantra for Shiva, HUM (hoom), is also good as it destroys illusions and clears our psyche field of negative influences and suggestions.

Deity

The best deity for Rahu is Durga, the Goddess as the demon slayer. Her mantra is DUM (doom); also useful is the avatar Rama, the Divine hero. Durga is the Goddess form that clears our mind of illusions and negativity; Rama is the form of the Goddess who similarly destroys the demons of the subconscious (lower astral). Whenever Rahu's influence

is high we need to take refuge in the Divine, whatever form is closest to our heart.

Yoga

People with a weak Rahu should avoid Yogas that open up to the astral plane, including the use of visualization, hypnosis and modern high tech Yogas (using tapes and videos). Devotion, surrender to the Divine, or Bhakti Yoga is best, as Rahu's influence makes discernment and meditation difficult. Some form of psychic clearing, expiation, or exorcism in extreme cases, may be helpful.

There should be an alliance with a clear tradition and consistent discipline, the avoidance of wishful thinking, the seeking of experiences, or the developing of occult powers.

Life-Style

When Rahu is weak, one should avoid exposure to powerful sensations, mass media influences, high tech, drugs, too much sex, excess talking, and too much imagination. Everything artificial should be avoided from junk food to artificial environments. Peace, quiet and rest should be cultivated and opening up to Jupiterian type influences (love, faith and compassion). We need a protective and nurturing environment.

KETU

Signs of a Weak or Deranged Ketu

These are a lack of insight, poor discrimination, lack of confidence, self-doubt, and inability to concentrate. Perception will be poor, or overly acute, and the vision may be weak. There may be self-destructive tendencies, and the individual may be prone to violence or injury as under Mars, but more so of a collective nature (Ketu when weak makes us susceptible to being hurt in wars or mass calamities). They may feel constricted, contracted and lacking in freedom. They may be attached to the past or to lost causes.

Physically, there may be weak digestion, poor circulation, ulcers, anemia, chronic bleeding disorders, muscular problems, or nervous system disorders, with possibly difficult or mysterious diseases like cancer or paralysis., as under Rahu.

Astrological Factors

Such are when the planet which rules the sign that Ketu is in is weak; when Ketu is in difficult houses (like the Third, Sixth or Eighth); or when it is aspected by malefics (like Saturn and Mars).

When Ketu is strong, when it is with a benefic planet in its own sign or exalted, or when it is in the Twelfth house and not aspected by malefics, gems for Ketu can be worn to increase its higher qualities of knowledge, insight and concentration.

Gems

The gem for Ketu is a cat's eye (chrysoberyl family). It should be at least three carats in size and is preferably set in gold. It should be worn on the middle finger of the right hand generally, though again, like Rahu, it may be worn on the finger of the hand of the planet which rules it in the chart.

Quartz cat's eye can be used as a substitute. They should be put on first on a Saturday, or on the day of the planet which rules Ketu, when the Moon is waxing. Ketu should be in favorable signs or those favorable to the planet which rules it.

When Not to Wear a Gem for Ketu

These are when we may suffer from bleeding (acute type), high fever, headaches, infections, ulcers, and pain in the eyes (generally high Pitta).

Astrological factors are when Ketu is in conjunction with planets (unless they are exalted or in their own signs), or when its ruler also rules malefic houses like the Sixth and Eleventh.

Colors

Colors for increasing Ketu are like those of the Sun — bright, fiery, penetrating, transparent, red, orange, and yellow. Opaque or whitish tinged colors should be avoided, as well as all dark or cloudy colors.

Herbs

Ketu, like Rahu, is subtle. Herbs to increase perception like sage, calamus, bayberry, wild ginger, and juniper may be useful.

Penetrating aromatic oils like camphor, cedar, myrrh and frankincense can be good. Afflictions of a strong Ketu, however, require cooling nervines like gotu kola, bhringaraj, skullcap, and passion flower.

Mantra

The name mantra for Ketu is OM NAMAHA KETAVE. The seed mantra is OM KEM (pronounced like "came").

Deity

Ketu relates to Rudra, the terrible form of Shiva as the God of death and transformation. He resembles Pluto, the Greco-Roman God of the

dead. The worship of the terrible forms of the Divine can help overcome the negative influence of Ketu. Ketu also relates to Brahma, the God of Knowledge, once we have seen through his lower terror (our fear of death).

Yoga

Ketu is increased by the Yoga of knowledge, the capacity for self-inquiry, much as under the Sun. It causes us to seek to transcend time and the senses. Meditation on death is also helpful for developing the higher Yogic powers of Ketu.

Life-Style

The individual should have more confidence in their thoughts and perceptions. Spiritual and occult studies can be helpful, and learning to control and direct the power of insight. It is often good to study astrology. It is best to follow a teacher or tradition, however. At least there should be some discipline in the life; yet developing the will and energy along with compassion and freedom.

WORSHIP AND MEDITATION ON THE PLANETS

Devotional worship and meditation can also be used for balancing the planetary influences in the chart, or for just attuning ourselves with the cosmos. Such practices involve mantras, symbols, rituals, visualizations, and meditations. We outline some of these practices below.

PLANETARY DEITIES

Each planet has its representative deity and its specific form. Each deity has a certain color, number of arms and types of implements, a certain face or appearance, and a particular vehicle (the animal it rides, signifying its underlying power).

All the planetary deities are regarded as male. This is because all the signs and constellations are regarded as female. The planets are the forces (male) which work in the fields of the signs (female). The planetary deities also have their ruling deities (adhidevata) and their overrulers (pratyadhidevata). These may be male or female according to the nature of the planets. The standard scheme is as follows.

PLANET	RULING DEITY	OVER RULER
The Sun	Agni, God of Fire	Shiva, The Great God
The Moon	Apas, Water Goddess	Parvati, The Great Goddess
Mars	Bhumi, Earth Goddess	Skanda, War God
Mercury	Vishnu, The Maintainer	Narayana, another form of Vishnu
Jupiter	Indra, King of the Gods	Brahma, The Creator
Venus	Indrani, Queen of the Gods	Indra, King of the Gods
Saturn	Yama, God of Death	Prajapati
Rahu	Durga, Goddess of Power	Sarpa, The Serpent God,
Ketu	Chitragupta, God of Karma	Brahma, God of Knowledge

Vehicle

SUN	Seven-Headed Horse
MOON	Deer
MARS	Goat
MERCURY	Lion (with an elephant's trunk)
JUPITER	Elephant

VENUS	Horse
SATURN	Ox
RAHU	Lion
KETU	Serpent

FORMS OF PLANETARY DEITIES*

The Sun

Standing on a lotus, with the lustre of a red lotus, who has two arms, with a lotus in his hand, the creator of the day, the teacher of the world, whose vehicle is a horse with seven heads, with a ruby crest jewel on his head, making the gesture that gives boons, may the Divine Sun ever grant us his grace.

The Moon

Clothed in white, white in lustre, whose ornaments are white, who has two arms, with a lotus in his hand, whose soul is immortal, who is a yogi, whose vehicle is a deer, with a pearl crest jewel on his head, making the gesture that gives boons, may the Divine Moon ever grant us his grace.

Mars

Dressed in red, with a red body, who has four arms, the son of the Earth, whose vehicle is a ram, who carries a trident, spear and mace in his hands, with a coral crest jewel on his head, making the gesture that gives boons, may Divine Mars ever grant us his grace.

Mercury

Dressed in green, with a green body, who has four arms, the incarnation of Vishnu, who is a yogi, whose vehicle is a lion with an elephant's trunk, who carries a sword, shield and book in his hands, the son of the Moon, with an emerald crest jewel on his head, making the gesture that gives boons, may Divine Mercury ever grant us his grace.

Jupiter

Dressed in yellow, with a yellow body, who has four arms, the teacher of the Gods, peaceful in nature, whose vehicle is an elephant, who carries a rosary, a water pot and a staff in his hands, with a yellow sapphire crest jewel on his head, making the gesture that gives boons, may Divine Jupiter ever grant us his grace.

See Illustrations p. 9.

Venus

Clothed in white, white in lustre, who has four arms, the teacher of the demons, whose nature is peaceful, whose vehicle is a white horse, who carries a rosary, waterpot and staff in his hands, with a diamond crest jewel on his head, making the gesture that gives boons, may Divine Venus ever grant us his grace.

Saturn

Dressed in blue, dark blue in color, who has four arms, the son of the Sun, who appears fearful, whose nature is peaceful, whose vehicle is an ox, who moves slow, who carries a trident, bow and mace in his hands, with a blue sapphire crest jewel on his head, making the gesture that gives boons, may Divine Saturn ever grant us his grace.

Rahu

Dressed in black, black in color, who has four arms, who is fearful to behold, a head without a body, whose body is a serpent, whose vehicle is a lion, who carries a sword, trident and discus in his hands, with a hessonite crest jewel on his head, making the gesture that gives boons, may Divine Rahu ever grant us his grace.

Ketu

Dressed in grey, of the color of smoke, who has two arms, whose head is cut off, who has a serpent's head, whose vehicle is a serpent, who carries a mace in his hand, with a cat's eye crest jewel on his head, making the gesture that gives boons, may Divine Ketu ever grant us his grace.

OTHER FORMS FOR WORSHIPPING THE PLANETS

Each planet corresponds to a particular form of grain or legume:

THE SUN	Wheat
THE MOON	White Rice
MARS	Red Dhal
MERCURY	Mung Beans
JUPITER	Chick Peas
VENUS	Lima Beans
SATURN	Sesame Seeds
RAHU	Black Gram
KETU	Horsegram (Kulattha)

These grains are used for the worship of the planets. Each planet can be represented by a small bowl of them, which can be placed on an altar. They correspond to the qualities of the planets. Generally, they are good foods to take when their respective planet is weak.

We can also use less expensive gems as clusters or uncut stones to use in the worship of the planets. These are the Sun — garnet, the Moon — cloudy quartz crystal, Mars — carnelian, Mercury — green tourmaline, Jupiter — citrine, Venus — clear quartz crystal, Saturn — amethyst, Rahu — golden garnet, and Ketu — quartz cat's eye. These gems can be placed on altars and used for worshipping the planets.

SYMBOLS FOR THE PLANETS

These are an arrow for Mercury, a five pointed star for Venus, a crescent Moon for the moon, a square for Jupiter, an eight pointed star for the Sun, an upward pointing triangle for Mars, a flag for Ketu, a bow for Saturn, and a magnet for Rahu. These symbols can also be used in the worship of the planets.

DIRECTIONS OF THE PLANETS

The Sun relates to the east, Venus to the southeast, Mars to the south, Rahu to the southwest, Saturn to the west, the Moon to the northwest, Mercury to the north, and Jupiter to the northeast.

When making the planets into symbols or yantras, or when placing them in a pattern on an altar, their directions are: the Sun — center, the Moon — southeast, Mars — south, Mercury — northeast, Jupiter — north, Venus — east, Saturn — west, Rahu — southwest, and Ketu — northwest.

YANTRA

Just as each planet has a mantra, a special sound energy, so too it possesses a yantra or special energy pattern. The yantra is the visible form, the energy body, of the mantra, and of the planet to which it corresponds.

Two general types of yantras exist: First are numerical yantras, wherein numbers are inscribed; second are geometric mantras based on a certain geometrical designs.

The most common geometrical yantra is that for the Sun, the Surya yantra, used for the cover of this book. The most common planetary yantras are the numerical types. They are all based on a certain sequence.

Numerical Yantras

The numerical yantras develop from the same numerical sequence. They relate specifically to the magic square of the number five. This is a mathematical design with the number five in the center. Whichever way we add the numbers, horizontally, vertically or diagonally, its total equals the same number, fifteen. The number for each respective planet occurs

in the upper center, starting with the Sun as the number one. The solar yantra shows the basic form of this pattern.

Solar Yantra

6	1	8
7	5	3
2	9	4

This yantra shows the manifestation of solar energy. Five is the root number of manifestation. We have five elements, five sense organs, and five limbs (two arms, two legs and head). Hence, this is not just a mathematical curiosity but reflects cosmic law. The number 15 shows the manifestation of solar energy. The total of all the numbers is 45, 9×5 , which shows the full development of the fivefold force.

This same numerical sequence, called the *Writing from the Lo River* or the *Book of Lo*, is the basis for the *I Ching*, which is the basis of Chinese astrology. We see, therefore, that these numbers contain the key to oriental astrology.

Lunar Yantra

7	2	9
8	6	4
3	10	5

This is the lunar yantra based on the number two. As one is increased to two for this yantra, so are all the other numbers increased by one. Now everything adds up to 18, which is the number that completes the lunar manifestation. The total of all the numbers in the lunar yantra is 54.

Mars Yantra

8	3	10
9	7	5
4	11	6

This is the yantra for Mars based on the number three. The numbers add up to 21 for each column, or 63 for the total.

Mercury Yantra

9	4	11
10	8	6
5	12	7

This yantra for Mercury is based on the number four. The numbers add up to 24 for each column, and 72 for the total.

Jupiter Yantra

10	5	12
11	9	7
6	13	8

This yantra for Jupiter is based on the number five. The numbers add up to 27 for each column, and 81 for the total.

Venus Yantra

11	6	13
12	10	8
7	14	9

This is the yantra for Venus based on the number six. Each column equals 30, and the total equals 90.

Saturn Yantra

12	7	14
13	11	9
8	15	10

This is the yantra for Saturn based on the number seven. Each column equals 33, and the total equals 99.

Rahu Yantra

13	8	15
14	12	10
9	16	11

This is the yantra for Rahu based on the number eight. Each column equals 36, and the total equals 108.

Ketu Yantra

14	9	16
15	13	11
10	17	12

This is the yantra for Ketu based on the number nine. Each column equals 39, and the total equals 117.

* * *

These planetary yantras are available inscribed in copper, which is the most common way to use them. We can also write them ourselves to benefit from their power. Special yantras inscribed with mantras or names of the planets exist for many planets. Common is a triangular yantra with the names of the planet Mars. Special yantras exist for Saturn made out of five metals and inscribed with the names of Saturn.

Yantra and Mantra

A simple yantra for the planets can be made with the solar yantra and the bija (seed) mantras for each planet.

Shum	Sum	Ram
Sham	Gum	Añ
Cham	Kem	Bum

For the pronunciation all the "a" vowels should be pronounced with a short a-vowel sound as in our word "the." The "u" vowels are also short as in our word "put." The "e" vowel is like our long a-vowel as in "came."

Other Yantras for the Planets

Yantras for the deities corresponding to the planets can be used for balancing planetary influences as well. Some typical ones are as follows:

SUN	Surya Yantra, Gayatri Yantra, Vishnu Yantra
MOON	Sri Yantra, Lakshmi Yantra
MARS	Mangala Yantra
MERCURY	Vishnu Yantra
JUPITER	Ganesh Yantra
VENUS	Sri Yantra, Lakshmi Yantra
SATURN	Sri Shani Yantra
RAHU	Kali Yantra, Durga Yantra.
KETU	Mahamrityunjaya Yantra.

The Sri Yantra is the best for all general purposes. Yantras should be used along with mantras and meditation on their deities.

Use of Yantras

Copper yantras can be used for purifying water (copper is the best substance for this purpose), or for energizing medicines. They can be used as energy sources placed on altars, meditation seats, meditation, or treatment rooms, or in other important places. Small yantras can be worn like gemstones in pendants or rings.

Yantras for planets should be frequently energized with the appropriate mantras for the planets. They should be cleared and empowered periodically like gemstones.

Silver or gold yantras have more power. Copper is the most commonly used substance and is not too expensive. Those on steel, silk, or the bark of wood of sacred trees (like sandalwood) have less power. Copper tends to tarnish and has to be cleaned periodically. Chemical copper cleaners may be toxic, and so should be removed completely before using the yantras to purify water, or using yantra purified water to make or take medicines.

Yantras may be written on paper or inscribed on more durable substances. However, it is important to meditate upon the meaning of the numbers and designs.

Yantras are less expensive than gemstones. They can be as effective as gems, if used with mantras, and possess no side-effects. However, they can be hard to procure or difficult to make.

PART IV

VEDIC ASTROLOGY IN PRACTICE

Rahu



“Dressed in black, black in color, who has four arms, who is fearful to behold, a head without a body, whose body is a serpent, whose vehicle is a lion, who carries a sword, trident and discus in his hands, with a hessonite crest jewel on his head, making the gesture that gives boons, may Divine Rahu ever grant us his grace.”

EXAMPLE CHARTS

The following charts demonstrate major principles in astrological interpretation. We should examine them carefully to see how the factors presented in the book apply on a practical level. We cannot learn astrology theoretically; we must examine as many charts as we can. While the rules of astrology do work, they do not do so in a rigid or mechanical way. To see both their relevance and the fluidity of their application, we must look to actual charts. The real art in astrology is to find those factors which are predominant, which outweigh the others and thereby determine the overall affect of the chart.

We cannot, owing to lack of space, go into these charts in all respects. They are mainly well-known and famous people or those of some notoriety. They are rather dramatic charts, and we do not always find charts to be so clear and easy to read. I have included a number of charts of spiritual teachers, to show the factors astrologically that may be helpful for the development of higher consciousness. I have also shown some charts of rather evil individuals, to demonstrate the opposite poles of human nature. The charts of a number of political and intellectual leaders are included, but I have avoided the usual focus on the charts of entertainers.

Both the basic Birth (Rashi) and harmonic ninth (Navamsha) Charts are presented, but not the House (Bhava) Chart. In fact, a lot of important planetary positions presented in them, like Angular house location, would not be found in the Bhava Chart. In addition, the Major planetary periods (Maha Dashas) are given.

To understand these charts, please examine the major aspects between the planets that occur in them according to the rules of Vedic astrology. Note the houses that the planets rule in each chart, and their meaning as house lords; go back to the pages in the book that present these, if necessary. Consider dispositorship as well, as planets project the influences of the planets which are located in their signs. Observe how frequently planets will be found in their own signs, exalted, or debilitated, and prominent in angles according to the Vedic house and sign system.

The harmonic ninth charts vary somewhat according to the Ayanamsha used, as do the planetary periods; hence, there may be some

minor differences between the positions found here and those given in other books on Vedic astrology. We often read the self-indicator (Atmakaraka or planet with the highest number of degrees in any particular sign), or the Moon, in the harmonic ninth, as birth times are not often accurate enough to guarantee the correctness of the Ascendant in this subtle chart.

CHART NO. 1 — Political and Religious Leader MAHATMA GANDHI

☿ _R	☿ _R		
	RASHI CHAKRA	☿ _R	
☿			
	☿	☿ _R	☿

☿		☿	☿
	NAVAMSHA		☿
☿ Asc	Harmonic Ninth		
☿	☿		

10-02-1869 07:33 A.M. L.M.T
21°N44' 069°E33', Ayanamsha 20° 33'

NATAL POSITIONS	
Ascendant	10° 55' Libra
Sun	18° 23' Virgo
Moon	29° 38' Cancer
Mars	27° 51' Libra
Mercury	13° 13' Libra
Jupiter	29° 37' Aries R
Venus	25° 54' Libra
Saturn	21° 48' Scorpio
Rahu	13° 38' Cancer
Ketu	13° 38' Capricorn
Uranus	01° 06' Cancer R
Neptune	18° 05' Taurus R
Pluto	17° 17' Taurus R

PLANETARY PERIODS	
Maha Dasha	Begin
Mercury	10-02-1869
Ketu	03-20-1870
Venus	03-20-1877
Sun	03-20-1897
Moon	03-20-1903
Mars	03-20-1913
Rahu	03-20-1920
Jupiter	03-20-1938
	Died 1948

Gandhi represents the social and political impact of a strong and idealistic Libra Ascendant, seeking to reform the world according to spiritual values. There are many strong Angular planets, affording power of action. Yet in addition to these, balancing their outgoing nature, austere Saturn in the Second house gives renunciation, and control of the diet and

senses — factors ruled by the Second. The Sun in hard-working Virgo, in the Twelfth house of loss, makes for a self-abnegating and virtuous nature.

The Moon in the Tenth house of career, with Rahu on the Midheaven, gives the capacity to influence the masses; note that Rahu and the Moon are not too close, so the Moon is not darkened by it. The Rahu Major period brought Gandhi into public prominence. Jupiter in the Seventh house gives a benefic nature in relationship and communication, and brings reformist zeal, as it is lord of the Third and Sixth (houses of energy).

Note how the influences of Mercury, Venus and Jupiter overcome and transform that of Mars, and turn it into a benefic force. Libra Ascendants love the truth when Mercury, Venus and Jupiter combine their influences. Gandhi typified this love of truth with his Satyagraha ("those who hold to truth") movement.

The positions from the Moon are also strong, with Jupiter in the Tenth from the Moon, as the lord of the Ninth or religious sign from it. The Libra planets are located Fourth from the Moon and show an idealistic mind.

The Moon, as the self or soul-indicator (Atmakaraka), is located in Pisces in the harmonic ninth, in an angle from Jupiter which is in its own sign in Sagittarius. This shows a very Sattvic and devoted nature, a Moon-Jupiter soul.

CHART NO. 2 — Political Leader ADOLF HITLER

	☿ ☼ ☿ _R	☿ ☿	☿
	RASHI CHAKRA		☿
☿ ☿ ☿		Asc	☿ _R

☿		☿ ☿ ☿	☿
	NAVAMSHA Harmonic Ninth		
☿			☿
	☿ ☿ ☿ Asc		☿ ☿ ☿

04-20-1889 06:30 PM. L.M.T.

48°N15' 013°E03', Ayanamsha 20° 52'

NATAL POSITIONS	
Ascendant	05° 52' Libra
Sun	09° 57' Aries
Moon	15° 47' Sagittarius
Mars	25° 32' Aries
Mercury	04° 49' Aries
Jupiter	17° 24' Sagittarius
Venus	25° 51' Aries R
Saturn	22° 36' Cancer
Rahu	25° 13' Gemini
Ketu	25° 13' Sagittarius
Uranus	28° 38' Virgo R
Neptune	09° 59' Taurus
Pluto	13° 49' Taurus

PLANETARY PERIODS	
Maha Dasha	Begin
Venus	08-20-1889
Sun	08-16-1905
Moon	08-16-1911
Mars	08-16-1921
Rahu	08-16-1928
	Died 1945

Hitler's chart demonstrates some important astrological points: It shows the power of Libra Ascendant to influence the masses, to gain political power according to a fanaticism and idealism — the lower and dark side of Libra. It is not a self-proclaimed dark force that wreaks havoc in the world, but a self-righteous and egoistic idealism. Hitler appealed to much of the idealism of the human mind, but in a perverted way with his idea of the super-race, and his distorted use of the Hindu spiritual term Aryan and its symbol, the Swastika.

His chart very strongly shows Ruchaka Yoga, the Mahapurusha or great person yoga of Mars, with Mars in its own sign and in an angle from the Ascendant. Mars aspects both the Ascendant and its lord, Venus. Mars is the dispositor of Venus and also defeats it in a planetary war (being located before it in the same degree). Mars thus confers upon the Libra field of action a violent, martial nature and Pitta (fiery) type psycho-physical constitution.

The Sun, exalted in the Seventh house of partnership, gives leadership ability and adds to the fire power of Mars. It is at its maximum degree of exaltation, making for a great general. The Sun and Mars dominate Mercury and Venus, making these planets also aggressive. Note how this compares with Gandhi's chart, where Mercury and Venus are stronger, and bring out the higher side of Libra energy. The Seventh house dominated by Mars, though good for political and military power, is not good for relationship, and shows a very controlling and manipulative person who can have no real friends.

The strength of Mars, and Saturn at the highest point in the chart, give a Tamasic (dark) nature. Both aspect Venus, the lord of the Ascendant, and dominate the chart. Saturn in the Tenth confers Raja Yoga (gives great power and prestige), as it is the natural planet to do so for Libra Ascendant.

Yet Saturn by itself in the Tenth, even for Libra, raises people up for a time, only to bring them down.

Ketu, along with Jupiter in its own sign Sagittarius in the Third house, boosts up Jupiter and the house, as combining with its lord. (Ketu always tends to raise up the power of planets with which it is associated with in their own signs). The martial power and prowess, which Vedic astrology associates with the Third house, comes out in this combination. The lord of the Tenth house (the Moon) is not thought to do well in the Third house, a house of impulse. It is said to cause rash action leading to one's downfall in life.

Mars and Ketu dominate the harmonic ninth chart along with the self-indicator (Atmakaraka) Venus, which is located with them in the harmonic ninth subdivision of Scorpio — another martial and wrathful sign. This further shows Hitler's vindictive nature on an inner level.

Hitler's whole rise and fall occurred within the Major period of Rahu (the north node of the Moon), the planet of illusion and worldly power. As usual, it caused him to seek expansion until it brought about his collapse — as Rahu causes our energies to push themselves until we overextend ourselves. The Jupiter Minor period brought him into power in Germany in 1933. He started World War II under the Minor period of Ketu in 1939. The collapse of Germany occurred during the Minor period of the Moon in 1945. Rahu's perverted energy eventually warped his strong power of military judgement. It caused him to spread his military resources too thin by his invasion of Russia, and by bringing America into the war.

A typical difference between Tropical and Sidereal placements of planets in signs comes out in this chart. In the Tropical chart, Hitler has Mars in its detriment in Taurus, and Jupiter is in its fall in Capricorn — poor sign placements. These are read by Tropical astrologers to show his evil and materialistic nature. In the Vedic system, planetary Yogas are evident; planets in their own sign, or exalted, and at an angle from the Ascendant — good sign placements. The Vedic idea is that a strong Mars would be necessary to give martial and political power, not a weak one. A strong Jupiter would also be helpful. Hitler's evil or Tamasic nature is read by the strength of Mars and Saturn as dominating the chart, not by these planets being weak or poorly placed. If they were weak, he could not have been as successful as he was.

CHART NO. 3 — Spiritual Teacher PARAMAHANSA YOGANANDA

♂ ♈	♌	♄ ♊ ♋ _R		♂ ♈	♌	♄ _R	♄ ♊ ♋ _R Asc
	RASHI CHAKRA			♂ ♈ ♉	NAVAMSHA Harmonic Ninth		♈
							♌
♂ ♈ ♉	♌	♄ ♊ ♋	♈		♂ ♈ ♉		

01-05-1893 08:38 P.M. L.M.T.

26°N47' 083°E23', Ayanamsha 20° 54'

NATAL POSITIONS	
Ascendant	08° 45' Leo
Sun	24° 40' Sagittarius
Moon	04° 43' Leo
Mars	14° 46' Pisces
Mercury	02° 23' Sagittarius
Jupiter	25° 19' Pisces
Venus	26° 12' Scorpio
Saturn	21° 41' Virgo
Rahu	13° 21' Aries
Ketu	13° 21' Libra
Uranus	19° 08' Libra
Neptune	18° 05' Taurus R
Pluto	17° 17' Taurus R

PLANETARY PERIODS	
Maha Dasha	Begin
Ketu	01-05-1893
Venus	07-14-1897
Sun	07-14-1917
Moon	07-14-1923
Mars	07-14-1933
Rahu	07-14-1940
	Died 1952

This is a chart of a great yogi, one of the first to bring the teachings of Yoga to the West. While it is difficult to read enlightenment or liberation from a chart, if we examine the charts of spiritual and enlightened individuals, we find strong indications of spirituality.

As Yogananda was a monk, there are strong signs of renunciation. The Moon in the First house, as lord of the Twelfth house of loss and negation, shows the capacity for a noble self-negation. It is also exalted in the ninth harmonic. Saturn is in the Second house, one of its best placements for renunciation, as it detaches us not only from wealth and work (Second house), but by its aspect on the third sign from it, also from home and emotions (Fourth house). In Yogananda's chart, it additionally aspects Venus, the planet of sexuality, located in the Fourth house. Saturn

in Virgo, a discriminating sign, is particularly good for giving self-control and asceticism.

Jupiter, the religious planet, is the final dispositor in the chart. It is in the profound and occult Eighth house in its own sign, giving high intelligence and probing insight. It dominates Mars and gives thereby a strong will for spiritual work. The Sun, the lord of the Ascendant, is in the benefic Fifth house and in the religious sign Sagittarius, showing good religious karma from past lives and a spiritual temperament.

Venus, as the self-indicator (Atmakaraka), is well-placed in the harmonic ninth in Aquarius, another mystical sign, along with Jupiter. This shows Yogananda's basically devotional nature. Rahu (the signifier of foreigners), located in the Ninth house in the birth chart, brought him before the public and caused him to reside and teach in a foreign land.

Mars, the ruler of the Fourth house or house of the mother from both the Ascendant and the Moon, is located in the Eighth house of death. Saturn also aspects Mars and the Fourth house, along with Venus located in it. Hence, Yogananda lost his mother at an early age, in the Venus Major period, Mars Minor period.

CHART NO. 4 — Spiritual Teacher RAMAKRISHNA

♀ ☿		♌	♊ _R
♂ _R ☉ ☽ Asc	RASHI CHAKRA		
♄ ♅			
	♈	♋ _R	

		♄ ☽	
♈ ♋ ♊	NAVAMSHA Harmonic Ninth		
♄ ♅			♈ ♅
☉ Asc		♀	

02-18-1836 Near Dawn L.M.T.

22°N55' 087°E58', Ayanamsha 20° 03'

NATAL POSITIONS	
Ascendant	06° 48' Aquarius
Sun	08° 24' Aquarius
Moon	23° 38' Aquarius
Mars	23° 46' Capricorn
Mercury	16° 38' Aquarius R
Jupiter	16° 04' Gemini R
Venus	10° 35' Pisces
Saturn	15° 12' Libra R
Rahu	04° 25' Taurus
Ketu	04° 25' Scorpio
Uranus	10° 17' Aquarius
Neptune	14° 17' Capricorn
Pluto	23° 12' Pisces

PLANETARY PERIODS	
Maha Dasha	Begin
Jupiter	02-18-1836
Saturn	10-12-1847
Mercury	10-12-1866
Ketu	10-12-1883
	Died 1886

This is obviously a highly spiritual chart. Aquarius itself is often a very spiritual Ascendant, giving strong faith, power of worship, and surrender. Here it contains both the Sun and Moon — a triple Aquarius in Vedic astrology. Hence, planetary factors affect all three Ascendants (the Ascendant, Sun and Moon). The lord of all three Ascendants, Saturn, is exalted in Libra, the Ninth house of religion, thus bringing both Divine grace and spiritual discipline to all of them.

Jupiter in the Fifth house of intelligence, and in an air sign Gemini, gives high intelligence and good religious karma. Mars, exalted in the Twelfth house of negation, gives the power of spiritual work, service and renunciation. Venus, exalted in the Second house of livelihood, as it is the dispositor of separative Saturn and Rahu, gives detachment and religious devotion. It does not give a seeking of wealth and comfort (lower Venus values), but a love of chanting and doing rituals to the deities (the higher Venus values).

Ramakrishna's chart is dominated by planets in air signs and shows the soul's capacity to move beyond this world. Particularly important is Jupiter's aspects (from its position in the Fifth house) to Saturn in the Ninth, and to the Ascendant, which counters the lower side of Saturnian energy. However, this also caused him to neglect his body and gave him a shorter life than was otherwise indicated.

Aquarius is also strong in the harmonic ninth. It contains Jupiter, Saturn, Mercury and Rahu, showing the religious bent of the mind on an inner level. Aquarius as a sign of Saturn, a dark sign, relates to Kali, the dark or black form of the Divine Mother worshipped by Ramakrishna. His self-indicator (Atmakaraka) is Mars, and in the harmonic ninth Mars is in Leo, the sign of the soul. This gave him the insight that allowed him to penetrate through his devotional images to the truth of the Divine Self behind them.

CHART NO. 5 — Scientist

ALBERT EINSTEIN

☾ ☿ ♂ ☼	♂	☿	Asc
♂	RASHI CHAKRA		☿
♂			♂ _R
	♂		

	♂ Asc		
♂ ☿ ♂ ♂	NAVAMSHA Harmonic Ninth		♂ ☼
♂	♂	☿ ♂	♂

03-14-1879 11:30 A.M. L.M.T

48°N30' 010°E00', Ayanamsha 20° 42'

NATAL POSITIONS	
Ascendant	21° 02' Gemini
Sun	02° 48' Pisces
Moon	23° 50' Scorpio
Mars	06° 13' Capricorn
Mercury	12° 27' Pisces
Jupiter	06° 47' Aquarius
Venus	26° 17' Pisces
Saturn	13° 29' Pisces
Rahu	10° 47' Capricorn
Ketu	10° 47' Cancer
Uranus	10° 34' Leo R
Neptune	17° 09' Aries
Pluto	04° 00' Taurus

PLANETARY PERIODS	
Maha Dasha	Begin
Mercury	03-14-1879
Ketu	01-24-1887
Venus	01-24-1894
Sun	01-24-1914
Moon	01-24-1920
Mars	01-24-1930
Rahu	01-24-1937
	Died 1955

Einstein's chart naturally demonstrates a strong intellectual capacity, which we would expect from this great genius of science. Gemini itself is an intellectual Ascendant and most of the planets are in Mutable signs, giving flexibility and curiosity of the mind. Most notably Mercury, the ruler of the Ascendant, has its debility cancelled, as it is both in an angle from the Ascendant (in the Tenth) and with an exalted Venus in Pisces. In this position, Mercury gives profound intelligence and functions even better than if it were exalted. It allows Einstein to probe into the deeper levels of the mind wherein the intellect opens up to the higher cosmic intelligence.

Venus is within a degree of maximum exaltation, and as ruler of the Fifth house of creative intelligence, gives a love of knowledge. His four planets in the Tenth house of career also make him very famous, a world renowned figure, or legend in his own time. The exchange of signs (mutual reception) between Saturn and Jupiter, as the lords of the Ninth and Tenth houses, aids in giving him recognition and the respect of world leaders.

Mars, exalted in the Eighth house of profound insight in an Earth sign, gives scientific and mathematical ability, and inventiveness (factors ruled by the Eighth in Vedic astrology). Its association with Rahu adds to its strength and influence. Jupiter in Aquarius, in the Ninth house of religion, gives a humanitarian disposition and a concern for social causes, which Einstein was well known for. Jupiter is also strong in the harmonic ninth in its own sign, with Venus, his self-indicator (Atmakaraka), the Moon, and Mars in humanitarian Aquarius.

The Moon also has its fall cancelled, owing to the exaltation of Mars (the ruler of Scorpio, the sign in which the Moon is located) in Capricorn. The Moon thus gives profound intelligence and a strong capacity for service. It also benefits from being in an angle from Jupiter. Ketu gives additional insight by aspecting not only the Second house of intellect and its lord (the Moon), but also aspecting Mercury and the planets in the Tenth house.

CHART NO. 6 — Founder of Modern Psychoanalysis SIGMUND FREUD

ॐ	♂ ♀ ☉	♂ ♀ ☿	♂
♂	RASHI CHAKRA		
		♂ Asc	♂ R

♂ Asc	♂ ♂	♀	♂
	NAVAMSHA Harmonic Ninth		
♂			♂ ☿
♂	☉	♂	ॐ

05-06-1856 06:30 P.M. L.M.T.
49°N38' 018°E09', Ayanamsha 20° 21'

NATAL POSITIONS	
Ascendant	17° 09' Libra
Sun	25° 58' Aries
Moon	24° 10' Taurus
Mars	13° 01' Virgo R
Mercury	07° 25' Taurus
Jupiter	09° 13' Pisces
Venus	05° 50' Aries
Saturn	07° 11' Gemini
Rahu	03° 07' Aries
Ketu	03° 07' Libra
Uranus	00° 11' Taurus
Neptune	29° 27' Aquarius
Pluto	14° 03' Aries

PLANETARY PERIODS	
Maha Dasha	Begin
Mars	05-06-1856
Rahu	11-28-1862
Jupiter	11-28-1880
Saturn	11-28-1896
Mercury	11-28-1915
Ketu	11-28-1932
	Died 1939

Let us see how Vedic psychology looks at the founder of modern psychoanalysis. We notice a strong idealistic Libra Ascendant bent on changing the world by the introduction of new ideas. Ketu rising gives an introversion of the mind and sharp perception. The Seventh house of relationship and sexuality is very strong, with an exalted Sun, Venus and Rahu, showing a dominating personality focused on these domains. The close conjunction of Venus with Rahu, the indicator of the unconscious, gives a sensitivity towards the sexual responses of the collective mind. The exalted Sun gives insight and illumination of these regions.

The Seventh house is also aspected by its lord Mars (by its aspect on the eighth sign from it). Mars in the Twelfth house gives Kuja Dosha, and along with strong planets in the Seventh house, shows difficulty in marriage and extramarital affairs. Mars in the Twelfth, the secret house, indicates probing, sometimes in a harsh or shocking way, into the unconscious, here of the Victorian or puritanical sign Virgo. Jupiter in the Sixth house of health and in Pisces, a sign of mental sensitivity, shows his service work in the domain of mental health.

The Moon, exalted along with Mercury in the Eighth, a house of sex as well as mystery, also gives a strong involvement and ongoing preoccupation with the unconscious. Note that from the Moon sign, his Aries planets are located in the Twelfth house of what is hidden, the unconscious.

In the harmonic ninth, the Sun, as the self-indicator (Atmakaraka), is located in Scorpio, a sexual sign, opposite Venus in its own sign of Taurus, showing again the fixation of the mind upon sex. On a spiritual level, Freud was blocked by his analysis of the outer Venus energy and was unable to understand the deeper levels of the psyche, though he often touched upon them. Saturn in the Ninth house gave him a skeptical and materialistic bent of mind that further held him down. Behind the sexual

desire is the natural bliss of consciousness wrongly externalized. This bliss, not sex, is the primary creative force.

CHART NO. 7 — Poet LORD BYRON

		♈ _R	♊ _R ♈ _R Asc		♈ ☉	♈	
♋ ♀	RASHI CHAKRA		♋ _R ♎	Asc	NAVAMSHA Harmonic Ninth		
☉							♋ ♎
♈ ♀		♊ _R		♋ ♋	♊ ♀	♊	♋ ♈

01-22-1788 02:00 PM. L.M.T.
51°N31' 00°W06', Ayanamsha 19° 20'

NATAL POSITIONS	
Ascendant	14° 46' Gemini
Sun	13° 00' Capricorn
Moon	05° 49' Cancer
Mars	22° 36' Gemini R
Mercury	29° 26' Sagittarius
Jupiter	27° 45' Taurus R
Venus	06° 07' Aquarius
Saturn	08° 37' Aquarius
Rahu	04° 52' Sagittarius
Ketu	04° 52' Gemini
Uranus	08° 33' Cancer R
Neptune	01° 40' Libra R
Pluto	25° 56' Capricorn

PLANETARY PERIODS	
Maha Dasha	Begin
Saturn	01-22-1788
Mercury	07-14-1803
Ketu	07-14-1820
	Died 1824

We mentioned, in our discussion on house lords, how Mars becomes a dangerous planet for Gemini Ascendant, and can cause injury or disease, from its rulership of two houses of violence — the Sixth and the Eleventh — as well as from its basic violent nature. Here Mars is in the Ascendant and aspects Mercury, the lord of the Ascendant (by its seventh or opposition aspect). Ketu, the south lunar node, who is like Mars, participates in these aspects. From the Ascendant, Mars also aspects the Eighth house of longevity, wherein the Sun, another fiery planet, is located. If we add

up these fiery and violent influences, the result is that Lord Byron was killed in battle in Greece, by a wound to the head, at the young age of thirty-six. It occurred in the middle of the planetary period of Ketu, known to make us susceptible to death in battle or other collective catastrophes when malefically placed, as it is in this chart.

An impulsive and idealistic Gemini nature contributed to this action (which is often the cause of the accidents and injuries that Gemini gets more than any other Ascendant). A rash and expressive nature is indicated, placing itself dramatically in the line of fire. This spirit was strong in the Romantic era when Byron lived, and which he epitomized.

As for poetic skills, there are a number of indications. Gemini itself is favorable as an intellectual sign. The Moon is full, in its own sign Cancer, in the Second house of speech, giving good powers of expression. Mercury is strongly placed in the Seventh, giving a good capacity to communicate to the other. Saturn and Venus are strong in the Ninth, giving high idealism and a humanitarian nature — Saturn being in its own sign of Aquarius and Venus ruling the Fifth house of creative intelligence. The Sun in the Eighth gives a profound but troubled character. Mercury is the self-indicator (Atmakaraka) and has an exchange with Jupiter in the harmonic ninth chart, further energizing the mind.

CHART NO. 8 — Novelist HENRY MILLER

	Asc	☿ ☿ _R ♌	
♈	RASHI CHAKRA		
♀			
☿ _R ☉	♊	☿ _R ♈ ♌	♈

♈ ♀	♈ ♈ _R Asc	☿ ☿	
♈	NAVAMSHA Harmonic Ninth		♊
♌			☉
			☿

12-26-1891 12:30 P.M. L.M.T

40°N38 ' 073°W56', Ayanamsha 20° 53'

NATAL POSITIONS	
Ascendant	02° 04' Aries
Sun	13° 49' Sagittarius
Moon	21° 54' Libra
Mars	20° 48' Libra
Mercury	18° 56' Sag. R
Jupiter	21° 43' Aquarius
Venus	08° 16' Capricorn
Saturn	09° 05' Virgo
Rahu	03° 17' Taurus
Ketu	03° 17' Scorpio
Uranus	14° 17' Libra
Neptune	16° 02' Taurus R
Pluto	16° 29' Taurus R

PLANETARY PERIODS	
Maha Dasha	Begin
Jupiter	12-26-1891
Saturn	09-14-1905
Mercury	09-14-1924
Ketu	09-14-1941
Venus	09-14-1948
Sun	09-14-1968
Moon	09-14-1974
	Died 1982

This is a good example of a headstrong Aries Ascendant, with a Cardinal and Rajasic nature — the more mental side of Mars energy. Henry Miller was an independent and revolutionary writer, showing the driving and leading force of Aries. He was perhaps the only American who could hold his own with the great European artists and writers of his age. He has a somewhat undeserved reputation as a writer of pornography, owing to the harsh language he often used, but was in fact a bit of a mystic and studied many spiritual and Yogic teachings.

His Moon-Mars conjunction, in the social sign Libra in the Seventh house, shows his many wives and relationships. His Kuja Dosha is very strong, and some women react against his writings as too male oriented. Mars aspects the Second, the house of speech, and its lord (Venus), which would be expected for someone with a sharp mind and biting sarcasm. Rahu in the Second house magnifies this. His Venus, ruler of the Second house of speech, located in the Tenth house of fame in Capricorn, shows his focus on the earthy and sexual part of life in his writings and his recognition for it. His Sun-Mercury conjunction in philosophical Sagittarius in the Ninth house of dharma, reveals his deeper nature, and his Jupiter in Aquarius shows his broader humanitarianism. Saturn in the Sixth in Virgo gave him self-discipline in writing.

In the harmonic ninth, the Moon, as the self-indicator (Atmakaraka), is also located in Aries with Mars and Jupiter, reinforcing his self-focused and expressive Aries Ascendant. Aries people often love to talk about themselves.

His Mercury Major period brought out his best writings, after much suffering and poverty during the period of Saturn. It was not until the period of Venus and its Tenth house influence, however, that he really gained the recognition he deserved.

CHART NO. 9 — Avatar LORD RAMA

♀	☉	♂	♃
	RASHI CHAKRA		♃ ♂ Asc
♂			
♂		♂	

This is a the chart of a great emperor and general, yet avatar and yogi, Lord Rama, the seventh incarnation of Vishnu, who is said to have lived in the Treta Yuga (c. 4000 B.C.). His story is told in the famous epic, the *Ramayana*.

Obviously, it is an exceptional chart with five exalted planets — four in angles, the other in the Ninth, the best Trine — both from the Ascendant and the Moon. The chart shows a very Cardinal, or strong willed nature, that can accomplish whatever goal it seeks. It shows the Divine will in incarnation. Mars and Jupiter (rulers of the Ninth and Tenth), in mutual aspect give a strong Raja Yoga. Malefic Sun, Mars and Saturn dominate the angles and could produce a cruel disposition, but they are balanced by the aspect of Jupiter. They still led Rama into a great war. Mars in the Seventh house caused a separation from his wife, Sita. The aspects of Saturn and Rahu on the Tenth house caused a temporary loss of his kingdom. Venus exalted in the Ninth gives a strong devotional nature. Ketu in the Twelfth gave him liberation.

The combinations for wealth are very strong also. The lord of the Eleventh house of gains (Venus) is exalted in the Ninth. The lord of the Ninth house of fortune (Jupiter) is exalted in the First. The lord of the Second house of income (the Sun) is exalted in the Tenth house of success. The lord of the Fifth house of prosperity (Mars) is exalted in the Seventh. Mercury, as lord of the Twelfth house of loss, located in the Eleventh house of income, shows his charitable nature behind this.

Some consider this to be an imaginary chart, but it certainly agrees with the life and character of Rama. Rama was called Ramachandra, Rama of the Moon, as the lunar nature of this chart indicates.

higher consciousness; Rahu elevating the Sun, and Ketu deepening the Moon. This combination of the Sun and Moon with Rahu and Ketu, in Mutable signs and Cadent houses, shows self-knowledge and the illumination of the mind. It shows much time spent in meditation and seclusion.

Mars aspects the Ascendant and the Second house, giving a high and piercing intelligence. Saturn in the Sixth house of service gives asceticism and renunciation. Mars is particularly strong, being at an angle from the Ascendant and in its own sign (giving Ruchaka Yoga). It is also in its own sign in the harmonic ninth chart. Yet it was the ascetic side of the Mars influence, not the military side that came out for Ramana. This is owing to the strength of Jupiter and the Ninth house. Ramana was considered to be an incarnation of Skanda or Murugan, the God of the planet Mars, who on an inner level represents knowledge and asceticism.

The Moon is the self-indicator (Atmakaraka). It is well-placed in Gemini (vargottama) in the harmonic ninth chart, in which it is in an angle from benefic Jupiter in Pisces, with Mercury, the lord of the Moon, in the ninth sign (Aquarius) from it.

CHART NO. 11 — Spiritual Teacher SRI AUROBINDO

	☿ R	☿ Ω			☉	☿	☿ ♀ ♂
	RASHI CHAKRA		♂ ♂ ♂ Asc		NAVAMSHA Harmonic Ninth		
			♀ ♂ ☉				
♂ R ♂	☿			☿	♂ ♂	♂	♂

08-15-1872 05:00 A.M. L.M.T

22°N36' 088°E24', Ayanamsha 20° 36'

NATAL POSITIONS	
Ascendant	22° 44' Cancer
Sun	01° 47' Leo
Moon	06° 59' Sagittarius
Mars	06° 51' Cancer
Mercury	24° 59' Leo
Jupiter	23° 03' Cancer
Venus	09° 59' Leo
Saturn	24° 58' Sag. R
Rahu	18° 06' Taurus
Ketu	18° 06' Scorpio
Uranus	12° 12' Cancer
Neptune	05° 38' Aries R
Pluto	00° 12' Taurus

PLANETARY PERIODS	
Maha Dasha	Begin
Ketu	08-15-1872
Venus	12-14-1875
Sun	12-14-1895
Moon	12-14-1901
Mars	12-14-1911
Rahu	12-14-1918
Jupiter	12-14-1934
	Died 1950

Sri Aurobindo was a major figure in the Indian independence movement before Gandhi, but renounced politics to become a great yogi. Mars and Jupiter rising in Cancer are a strong political combination and potential Raja Yoga (Jupiter as the lord of the Ninth and Mars as lord of the Tenth). Mars has cancellation of debility in two ways (being in the Ascendant and with an exalted Jupiter). Yet this political and world-changing orientation Aurobindo applied to his Yoga. He became a revolutionary in that field, striving to bring a stronger Divine grace into human life — into the physical body itself. Ketu's aspect on the Ascendant was important for giving him the capacity to reverse himself in life.

The Sun, Mercury and Venus, in the Second house in Leo, is a good combination for poetry. Sri Aurobindo was a great poet, linguist and philologist, a prolific writer. These planets are also in the Ninth, or spiritual house, from the Moon, showing the spiritual and philosophical nature of his writings. Saturn combined with the Moon gives detachment and spirituality in Sagittarius, a sign of Jupiter, and gives work and service (Karma Yoga) the Sixth, a house of service. It also helps make him a great philosopher.

Both Jupiter and the Moon, the lords of the First and Ninth houses, are in mutual reception, creating an overall spiritual and religious nature. With all this Cancer influence, not surprisingly Aurobindo was a great devotee of the Divine Mother.

He died at the end of Jupiter's period, perhaps under the influence of malefic Saturn, whose period was about to begin.

CHART NO. 12 — Mass Murderer THEODORE BUNDY

		♂ _R Ω			♂ _R Asc		♂ _R ♀
		RASHI CHAKRA		♂ _R ♂ _R		NAVAMSHA Harmonic Ninth	
				Asc			
	♂ _R ♂ _R ♂ _R	♂ _R ♀ _R		♂ _R ♀ _R		♂ _R ♀ _R	♂ _R ♀ _R

11-24-1946 10:35 P.M. E.S.T.

44°N29' 073°W12', Ayanamsha 21° 43'

NATAL POSITIONS	
Ascendant	03° 20' Leo
Sun	10° 33' Scorpio
Moon	25° 58' Scorpio
Mars	21° 39' Scorpio
Mercury	02° 46' Scorpio R
Jupiter	21° 21' Libra
Venus	28° 55' Libra R
Saturn	17° 09' Cancer R
Rahu	20° 23' Taurus
Ketu	20° 23' Scorpio
Uranus	28° 49' Taurus R
Neptune	18° 30' Virgo
Pluto	21° 41' Cancer R

PLANETARY PERIODS	
Maha Dasha	Begin
Mercury	11-24-1946
Ketu	01-13-1952
Venus	01-13-1959
Sun	01-13-1979
Moon	01-13-1985
	Died 1989

As we have seen a number of spiritual charts that show the illumination of the mind, let us examine a typical chart that shows the darkening of the mind and the forces of evil and ignorance. This is the chart of a mass murderer of young women, Theodore Bundy. The chart is saturated with violence and sex, and shows the darkest part of the Scorpio influence.

Five planets are in troubled Scorpio. Most noticeable is the debilitated Moon, malefic as it is just past new. Before it in Scorpio there is a conjunction of the three fiery planets; Mars, Ketu and the Sun. Finally, we have Mercury, which by its Mutable nature takes on and magnifies the influence of Mars. The Fourth house, the Moon, Mercury, and the lord of the Fourth house (Mars) are all severely afflicted, showing a deranged mind and emotional nature. The Moon brings with it the influence of

Saturn and Pluto, which it rules in Cancer. The Sun, as the lord of the Ascendant, is also strongly malefically influenced. Here we see Mars energy at its worst, a mind saturated with violence.

Jupiter and Venus are at the end of Libra in a cross sign conjunction with the planets in Scorpio. Such a close grouping of planets, particularly with strongly disposed malefics, is not regarded as good. The planetary rays get all confused and murky (particularly in Scorpio). The benefic conjunction of Venus and Jupiter in Libra allowed him to appear like a nice person and to attract women, as does the generally warm and expressive Leo Ascendant. Yet in the Third, a martial house, Jupiter and Venus are an impulsive combination, and kept him preoccupied with sex. Saturn, in the Twelfth house of loss, shows his negative fate and time spent in prison. Such a person displays a very dark but hidden character, and can appear outwardly friendly, helpful and affectionate. They thrive on the drama and the polarity generated by this deception. It was no doubt that inflated ego, the need for drama (Leo), and the love of deception (Scorpio) which motivated him. Quite often behind attempts to get attention from others is the ego's need for power and drama, which can become violence, when the darkness and ignorance behind it comes out into the open.

Bundy was executed on January 24, 1989. This was during the Moon Major period, Jupiter Minor period, shortly before the commencement of the Saturn Minor period. Jupiter is lord of the Eighth House of death. It is in the Twelfth House, or house of endings, from the Moon.

CHART NO. 13 — Musician WOLFGANG AMADEUS MOZART

			♂ _R
♂ _U ♀	RASHI CHAKRA		♂ _R
♂ _U ♀			♂ _U ♀
	♂ _U ♀		♂ _U ♀

♂ _U ♀	♂ _U ♀	♂ _U ♀	♂ _U ♀
	NAVAMSHA Harmonic Ninth		
♂ _U ♀			♂ _U ♀
	♂ _U ♀	♂ _U ♀	♂ _U ♀

01-27-1756 08:00 PM. L.M.T

47°N48' 013°E01', Ayanamsha 18° 51'

NATAL POSITIONS	
Ascendant	22° 22' Leo
Sun	18° 32' Capricorn
Moon	28° 52' Scorpio
Mars	11° 29' Gemini R
Mercury	19° 17' Capricorn
Jupiter	29° 40' Virgo
Venus	10° 28' Aquarius
Saturn	13° 08' Capricorn
Rahu	24° 00' Leo
Ketu	24° 00' Aquarius
Uranus	24° 12' Aquarius
Neptune	20° 38' Cancer R
Pluto	28° 47' Scorpio

PLANETARY PERIODS	
Maha Dasha	Begin
Mercury	01-27-1756
Ketu	07-08-1757
Venus	07-08-1764
Sun	07-08-1784
Moon	07-08-1790
	Died 1791

At first sight, we see a rather weak chart here, particularly in terms of health and psychology. The Sun, as lord of the Ascendant, is very weak. It is in the Sixth house of disease, along with malefic Saturn and combust Mercury, and aspected by malefic Mars. The Moon is in debility in Scorpio, in isolation, and hemmed in by malefic aspects. Such a Moon gives a troubled mind, and a propensity for alcoholism, or delusions. It is also in a close conjunction with Pluto (suggesting Mozart might have been poisoned). Not surprisingly, Mozart died during the first year of the Moon Major period.

Rahu, on the Ascendant in Leo, magnifies but disturbs his personality. The many planets in the Sixth house make him compelled to be a servant of others. Saturn is the final dispositor of all the planets in the chart and creates a sense of hardship in life. We also see the influence of stern Saturn on Mozart's musical sense; the classical style of order and harmony.

Jupiter is the self-indicator (Atmakaraka). Being in the same sign in both the Birth and ninth harmonic Charts (vargottama), it is mainly responsible for his musical genius, as Jupiter is the planet of music in the Vedic system. Jupiter is in the Second, a house of self-expression and in Virgo, a sign of order, structure and purity. His last and greatest symphony was perhaps not coincidentally called "Jupiter." Jupiter in the Second house raised him up to fame in youth, the period marked by that house. The Ketu and Venus periods of youth were favorable to him in terms of fortune.

Many indications of strong intellectual powers exist: Mars, the mathematical planet, aspects the Second house of intelligence and its lord from both the Ascendant and the Moon (Mercury), giving a strong mathematical-musical bent to the mind and a powerful memory. It also aspects the Fifth house of creative intelligence and its lord (Jupiter). Mozart could

compose music in his head, including whole symphonies. This aspect of Mars on the Second also shows his famous crude speech.

Mars in the Eleventh house, as lord of the Ninth, and Jupiter in the Second, as lord of the Fifth, give him potential good income and recognition: However, the planets in the Sixth caused him to overwork and overspend.

The harmonic ninth chart is strong, much better than the Ascendant, with an exalted Mars in the Fifth and Mercury in its own sign in the Tenth from the self-indicator (Atmakaraka) Jupiter in Virgo.

CHART NO. 14 — General and Emperor NAPOLEON BONAPARTE

	॥		♀ ♄
	RASHI CHAKRA		♀ ♄
♄			♄ ♄
♄ R ♄		♄ Asc	

♀	♄ ♄	Asc ♄ ♄	
	NAVAMSHA Harmonic Ninth		
♀	♄	॥ ♄ ♄	♄ ♄

08-15-1769 11:30 A.M. L.M.T

41°N55' 008°E40', Ayanamsha 19° 03'

NATAL POSITIONS	
Ascendant	24° 00' Libra
Sun	03° 44' Leo
Moon	10° 11' Capricorn
Mars	23° 01' Leo
Mercury	17° 09' Cancer
Jupiter	25° 58' Libra
Venus	18° 01' Gemini
Saturn	06° 51' Cancer
Rahu	01° 45' Sagittarius
Ketu	01° 45' Gemini
Uranus	22° 19' Aries
Neptune	19° 30' Leo
Pluto	24° 23' Sag. R

PLANETARY PERIODS	
Maha Dasha	Begin
Moon	08-15-1769
Mars	06-26-1779
Rahu	06-26-1786
Jupiter	06-26-1804
Saturn	06-26-1820
	Died 1821

We can use Vedic astrology for chart rectification. The exact time of Napoleon's birth is not known. By the laws of Vedic astrology he would have to be Libra Ascendant, because this Ascendant on that day shows

the potential to create an emperor. It demonstrates several Raja Yogas, planetary combinations that can create kings. We can be less certain of the exact time of birth, but it is probably close to noon, as that brings these Yogas strongly into play.

For Libra Ascendant (according to the standard rules), Saturn is the main planet that can create Raja Yoga, as it rules both a Trine and Quadrant (the Fourth and Fifth houses). In this chart, it is located in the Tenth house, giving it great power. The Moon, as lord of the Tenth house, can also create Raja Yoga for Libra Ascendant. Both Saturn and the Moon are in mutual reception, thus creating even greater power. This is stronger than if each planet was in its own sign, as the mutual aspect is reinforcing. To this is added Mercury, the lord of the Ninth house, the other great benefic and Raja Yoga planet for Libra. It adds strength to Saturn and prevents the quick fall that would occur, if Saturn were alone in the Tenth. This makes for three strong Raja Yoga combinations and in the strongest angles of the chart. The natural Raja Yoga of Saturn, along with that created by full aspects between the lords of the Ninth and Tenth (Mercury and the Moon), combine. It would be difficult to imagine a stronger such combination for political power.

Jupiter in the Ascendant gives an aggressive and expansive nature as lord of the Third and Sixth, two houses of power. The Sun and Mars, in Leo and the Eleventh house of gains, show a dominating personality, power of leadership, generalship, and the capacity to win kingdoms. Venus, as lord of the Ascendant, is well-placed in the Ninth house, giving luck and fortune.

We see a charismatic leader, possessed of a great idealism, who can influence the masses. It is true he fell from power after a time. This was mainly from the rash influence of Jupiter (who incidentally also stands for the British in his chart, as it is the ruler of the Sixth house of enemies). We note in his planetary periods that Rahu raised him to power, whereas Jupiter caused his downfall. His downfall was mainly his own doing. Astrologically, he had a fall coming, but more in the period of Saturn. His impulsive and unnecessary invasion of Russia overextended his resources. It was a product of the egoism that began in 1804, when he proclaimed himself emperor. Still, we see in his chart an idealistic and noble person, quite unlike the negative Mars-Saturn combination in Hitler's chart.

CHART NO. 15 — Occultist H. P. BLAVATSKY

☿ R			Asc	☼	♌	♀	♏	Asc
☽	RASHI CHAKRA			☼	NAVAMSHA			♏ ♏ ♏
♃ R ♏ R ♏ R				♏ ♏ ♏				
				♀ ♏				
			♀ ♏			☽		♏ ♏

08-12-1831 02:17 A.M. L.M.T.

48°N27' 035°E01', Ayanamsha 19° 59'

NATAL POSITIONS	
Ascendant	29° 32' Gemin
Sun	28° 30' Cancer
Moon	19° 32' Virgo
Mars	12° 51' Leo
Mercury	19° 16' Leo
Jupiter	27° 15' Cap. R
Venus	13° 34' Virgo
Saturn	13° 00' Leo
Rahu	01° 54' Leo
Ketu	01° 54' Aquarius
Uranus	22° 14' Cap. R
Neptune	02° 52' Cap. R
Pluto	20° 28' Pisces R

PLANETARY PERIODS	
Maha Dasha	Begin
Moon	08-21-1831
Mars	06-19-1834
Rahu	06-19-1841
Jupiter	06-19-1859
Saturn	06-19-1875
Mercury	06-19-1894
	Died 1891

H.P. Blavatsky was a great occultist and prolific author. Most of the modern Western occult movement has its origin in her work and through such followers of her's as Annie Besant, Rudolf Steiner and Alice Bailey. The impact of her work was strongly felt in her own lifetime in Europe, America and India.

The chart shows a strong Mercury influence. The Ascendant and Moon, in both the Birth and harmonic ninth Charts, are in signs of Mercury. Gemini, the most communicative and intellectual of the signs, is rising.

The Moon, with benefic Venus in the Fourth house of the mind, gives a very creative, sensitive, and spiritual mind, and the capacity to write many books. Note that Venus is both lord of the spiritual Ninth house from

the Moon and lord of the Fifth house of creative intelligence from the Ascendant. The debility of Venus in Virgo is cancelled by angularity from both the Ascendant and the Moon, and it functions thereby better than exalted. Such a strong Venus dominates the chart and gives Blavatsky broad intellectual powers, occult perception, knowledge of the subtle worlds, as well as a compassion — the deeper side of Venus energy.

Mercury has powerful conjunctions in both the Birth and ninth harmonic Charts, being exalted in the latter. In the Birth Chart, it is with Saturn, the lord of the Ninth house of dharma. Ketu in the Ninth house gives insight and perception on a deep level. Her strong planets in the Third house give her much curiosity, a powerful will, a critical mind, and a strong vital energy. The Sun in the Second also gives strong powers of speech and communication.

Jupiter is doubly the significator of relationship for Gemini women, naturally indicating the husband, and also representing him as lord of the Seventh house. Her Jupiter is poorly placed in the difficult Eighth house, and in its fall in Capricorn, showing the corrupt, materialistic background of the upper class Russian men she had to deal with. Blavatsky had two very short and difficult marriages.

We see no obvious Yogas in this chart. Yet we must consider the cancelled debility of Venus to in effect give the Mahapurusha yoga for that planet, as if it were exalted. As often with canceled debility, the planet works on a more inward and subtle level.

CHART NO. 16 — Occultist, Social Reformer ANNIE BESANT

☿ _R ☿ Asc	♀ ♂ _R		☿ ☿
☿ _R ☿ _R	RASHI CHAKRA		
			☿ ☿ _R ♀

☿	☿	♀ ♂ _R	☿ ☿ ☿
☿	NAVAMSHA Harmonic Ninth		♀
			♀
☿ ☿	♂ Asc		

10-01-1847 05:30 PM. L.M.T

51°N30' 00°W05', Ayanamsha 20° 14'

NATAL POSITIONS	
Ascendant	15° 08' Pisces
Sun	17° 40' Virgo
Moon	22° 38' Gemini
Mars	24° 57' Aries R
Mercury	26° 25' Virgo
Jupiter	28° 10' Gemini
Venus	20° 48' Virgo R
Saturn	17° 15' Aquarius R
Rahu	19° 31' Virgo
Ketu	19° 31' Pisces
Uranus	26° 18' Pisces R
Neptune	07° 43' Aquarius R
Pluto	05° 59' Aries R

PLANETARY PERIODS	
Maha Dasha	Begin
Jupiter	10-01-1847
Saturn	08-02-1860
Mercury	08-02-1879
Ketu	08-02-1896
Venus	08-02-1903
Sun	08-02-1923
Moon	08-02-1929
	Died

Annie Besant was not only an important figure in the Theosophical Movement, she was also one of the most important figures in the Indian independence movement. She first gave Gandhi the title of Mahatma. In addition, she was the spiritual mother of the great teacher, J. Krishnamurti.

Her chart is highly energetic and communicative, with predominantly Angular planets in Mutable signs. The Moon conjuncts Jupiter, the lord of the Ascendant, and gives much compassion, and a strong sense of humanity, located in the communicative sign Gemini and the Fourth house of the mind. Spiritual Jupiter is in the same sign in the harmonic ninth (vargottama) and Birth Chart, and is her self-indicator (Atmakaraka). She did tremendous work for expanding grace and knowledge in the world, yet enjoyed her life in the process.

The Seventh house is very strong with the Sun, Rahu, Mercury and Venus, and she had many relationships and affairs. She was very attractive, charming and communicative. Venus has its debility canceled by its association with exalted Mercury, and by its angularity from both the Ascendant and Moon. Mercury becomes most prominent, giving Bhadra Yoga (its Mahapurusha Yoga, being exalted at an angle from both Ascendant and Moon). It gives strength of speech and writing, augmented further by Mars in the Second house of speech in its own sign Aries, which adds the power of logic. This gave her great talent and genius in the mind, but the capacity to express and work with it in the sphere of social action. Besant was constantly active, moving, travelling, writing and talking.

The position of Saturn, in its own sign in the Twelfth house of loss, aided in giving her detachment and the capacity of self-sacrifice necessary to direct her mind to more spiritual issues. Ketu, the planet of doubt and insight rising, aided in this internalization of her energies. Otherwise, she could have just been a prominent society lady or artist.

CHART NO. 17 — Healer **ELISABETH KUBLER-ROSS**

☿ ♂		♀	☾ ♀ ☼ ♂
♈ Asc	RASHI CHAKRA		♀
			♂
♂		♂ R	

	♂	☾ ♀	♂
♂	NAVAMSHA Harmonic Ninth		♀
♂ ♂			
	♂ ♈ Asc		♂

07-08-1926 10:15 P.M. L.S.T.

47°N23' 008°E32', Ayanamsha 21° 25'

NATAL POSITIONS	
Ascendant	05° 33' Aquarius
Sun	24° 31' Gemini
Moon	12° 13' Gemini
Mars	24° 28' Pisces
Mercury	20° 48' Cancer
Jupiter	04° 58' Aquarius R
Venus	20° 20' Taurus
Saturn	28° 12' Libra R
Rahu	24° 54' Gemini
Ketu	24° 54' Sagittarius
Uranus	08° 04' Pisces R
Neptune	01° 44' Leo
Pluto	22° 55' Gemini

PLANETARY PERIODS	
Maha Dasha	Begin
Rahu	07-08-1926
Jupiter	01-07-1937
Saturn	01-07-1953
Mercury	01-07-1972
Ketu	01-07-1989
Venus	01-07-1996

Elisabeth Kubler-Ross was the first of triplets. Usually the child born first in multiple births has better strength, and gains more of the force of the planets in the chart. An unusual birth is indicated by several factors: The Moon, the significator of birth, is waning and near new, and under the primarily malefic influences of the Sun, Rahu, Pluto, and Mars. The Sun conjuncts Rahu to within a degree, which divides up the life-energy or Pranic force. An eclipse of the Sun occurred the day after her birth. The force of Rahu, and its influence on Sun, Moon, and the Ascendant lord (Saturn), is the main factor behind the multiple birth.

This chart shows a very airy nature. The Ascendant, Sun and Moon are all in air signs, with a predominance of Mutable qualities in the chart.

The soul thereby is very sensitive, seeks to ascend and is not that connected with its physical vehicle. There is much compassion with Jupiter rising in Aquarius, and the lord of the Ascendant (Saturn) exalted in Libra in the Ninth house of religion. Venus, in its own sign in Taurus and in an angle (the Fourth house), gives the planetary yoga for it (Malavya Yoga), providing additional sensitivity. Hence, this is the chart of a healer, one who can enter into psychic rapport with her patients. It could even be the chart of a medium.

Mars, in the Second house and a sensitive sign Pisces, gives good intelligence and intuition. Mercury, in the Sixth house of service and compassionate Cancer, shows a mind dedicated to service.

Rahu's usual negative influence is balanced by the aspect of Jupiter and the exaltation of Saturn. Here Rahu serves to give an openness of the astral nature, whereby a deep level of communion and understanding can exist. The individual is not tied to the physical body or the senses. Rahu is also the significator of the after-death state in Vedic astrology. The work of Kubler-Ross has been primarily with the terminally ill and Rahu shows their grip upon her through the Sun and Moon.

CHART NO. 18 — Actress SHIRLEY MCLAINE

☿	♂ ♈ ☉		
♀ ♊	RASHI CHAKRA		♂ ♈ ☉
♄			♂ ♈ ☉
			♂ ♈ ☉
			♂ ♈ ☉

Asc		♂ ♈ ☉	
♂ ♈ ☉	NAVAMSHA		♂ ♈ ☉
			♂ ♈ ☉
	♂		♂
			♂

04-24-1934 03:57 P.M. E.S.T

37°N33' 077°W27', Ayanamsha 21° 32'

NATAL POSITIONS	
Ascendant	07° 39' Virgo
Sun	12° 27' Aries
Moon	15° 27' Leo
Mars	10° 08' Aries
Mercury	23° 54' Pisces
Jupiter	24° 47' Virgo R
Venus	26° 33' Aquarius
Saturn	05° 04' Aquarius
Rahu	24° 01' Capricorn
Ketu	24° 01' Cancer
Uranus	06° 16' Aries
Neptune	18° 17' Leo R
Pluto	01° 07' Cancer

PLANETARY PERIODS	
Maha Dasha	Begin
Venus	04-24-1934
Sun	02-21-1951
Moon	02-21-1957
Mars	02-21-1967
Rahu	02-21-1974
Jupiter	02-21-1992
Saturn	02-21-2008

Here we have a typical chart of an actress. Virgo, a Mutable and Earth sign, good for acting and playing roles, is rising. There is an exchange between the lords of the Ascendant and the Seventh houses, with Jupiter in Virgo and Mercury in Pisces. Mercury also has its debility canceled by its angularity. This exchange between the planets representing the self (First house) and the other (Seventh house) in Mutable signs gives the capacity to portray different characters. It makes the person a chameleon who can assume almost any appearance relative to her environment and casting. The self can easily take on the role of the other; yet this is done with skill and intention. It also gives the capacity for many relationships, and a highly communicative and social nature.

The Eighth house is strong with an exalted Sun, and Mars in its own sign, Aries. This gives a strong will and sexual energy. Along with the Leo Moon it makes her psycho-physical nature rather fiery (Pitta). In the Twelfth house, her Moon shows a dramatic, deep, but often hidden emotional nature. The planetary positions from the Moon are also strong with Saturn and Venus in the Seventh house from it, giving additional power and prominence in relationship and social communication.

Her Rahu period, in progress from 1974-1992, has brought about her interest in the occult and spiritual aspects of life. Rahu in the Fifth house (past life karma), and in Capricorn (an earth sign), suggests a karma of influencing the public about these things, yet possible illusion and entanglement in the process. Her Jupiter period, which starts in 1992, may bring more clarity into her spiritual life, but there is the danger she may project herself as a spiritual teacher — a role she can play, but one she may not be entirely entitled to, or ready for.

Her self-indicator (Atmakaraka) is artistic Venus, strong in its own sign in the Taurus harmonic ninth chart. Her chart also demonstrates that Venus is an exceptional planet, in that it often does well in the Twelfth or Sixth houses.

CHART NO. 19 — Scientist MADAME CURIE

☿ R	☽ R		☿ R
☿	RASHI CHAKRA		Asc
			☿
	☿	☿	

	☿	☿	
	NAVAMSHA		☿
☿			☿ Asc
☿	☿	☿	☿

11-07-1867 08:44 P.M. L.M.T

52°N13' 021°E00', Ayanamsha 20° 32'

NATAL POSITIONS	
Ascendant	05° 12' Cancer
Sun	24° 25' Libra
Moon	00° 36' Pisces
Mars	09° 21' Scorpio
Mercury	16° 17' Scorpio
Jupiter	07° 30' Aquarius
Venus	05° 30' Scorpio
Saturn	04° 47' Scorpio
Rahu	20° 25' Leo
Ketu	20° 25' Aquarius
Uranus	22° 10' Gemini R
Neptune	22° 17' Pisces R
Pluto	24° 33' Aries R

PLANETARY PERIODS	
Maha Dasha	Begin
Jupiter	11-07-1867
Saturn	02-15-1871
Mercury	02-15-1890
Ketu	02-15-1907
Venus	02-15-1914
Sun	02-15-1934
	Died

Madame Curie was a scientist who, along with her husband Pierre, discovered radioactivity. Vedic astrology places much emphasis on the Fifth house for judging intelligence. Here the Fifth house is quite prominent. It is in Scorpio, a sign of profound research, boosted up by Mars, lord of the sign, who is also himself a research and technology oriented planet. Mercury, the ruler of the intellect, is in the Fifth, along with Venus, the ruler of the Fourth house of the mind (which also brings to bear also the illumining power of the Sun through being its-dispositor).

A special rule in Vedic astrology is that the placement of the lord of the Eighth in the Fifth gives good intelligence and research capacity. Saturn, lord of the Eighth (Aquarius), has such a position in this chart. It carries with it the influence of benefic Jupiter, which it rules, and as lord of the Seventh brings the influence of the husband to bear on the research

also. Her strong Fifth house brought knowledge and recognition. Jupiter, in the Eighth house with insightful Ketu, adds to the capacity for research and invention. The Pisces Moon in the Ninth gives additional mental and intuitive powers.

Such a powerful placement of planets in Scorpio gives not only a profound but hidden, and sometimes deceptive mind. She must have been very attached to and protective of her knowledge. It is likely that she knew more about the side-effects of radioactivity than she indicated, and struggled to keep them hidden out of this sense of attachment. Radioactivity itself appears as a Scorpionic force.

Most of her discoveries and the gaining of fame came during Mercury's Major period — its Mutable nature functioned like Mars (the Raja Yoga planet for Cancer Ascendant), through its conjunction with it.

CHART NO.20 — Cult Figure JIM JONES

♂ Ω ♂	♀ ♀	☉	♂ ♂
	RASHI CHAKRA		♂
♂ R			♂ R
Asc			♂

	♀	♂	♂
♂ ♂	NAVAMSHA		♂ ♂ ♂ Asc
♂ ♂ ♂ ♂	Harmonic Ninth		

05-13-1931 10:00 P.M. C.S.T

40°N03' 084°W56', Ayanamsha 21° 29'

NATAL POSITIONS	
Ascendant	12° 50' Sagittarius
Sun	00° 55' Taurus
Moon	21° 26' Pisces
Mars	24° 48' Cancer
Mercury	12° 07' Aries
Jupiter	25° 27' Gemini
Venus	00° 10' Aries
Saturn	01° 42' Cap. R
Rahu	21° 05' Pisces
Ketu	21° 05' Virgo
Uranus	25° 57' Pisces
Neptune	11° 33' Leo R
Pluto	27° 35' Gemini

PLANETARY PERIODS	
Maha Dasha	Begin
Mercury	05-13-1931
Ketu	04-11-1942
Venus	04-11-1949
Sun	04-11-1969
Moon	04-11-1975
	Died 1978

This chart demonstrates many key points in astrology. Jim Jones was a disturbed religious-political leader, who brought himself and his followers to a mass collective suicide in Guyana in November of 1978.

His chart shows how Rahu can be a very disturbing planet. Note the position of the Moon. It is in Pisces, a sensitive or Mutable sign and waning, and in the Fourth house which represents the mind. It is within one degree of Rahu. In the Vedic system, its only major planetary aspect is from dark Saturn. It is also the dispositor of a fallen Mars in the Eighth house of death. In addition, it is in conjunction with erratic Uranus. Such factors show an overly reactive and defensive mind, and the use of drugs. The darkness, paranoia, and self-destructiveness of the mind are thus evident — the potential for such extreme delusion that it could offer hundreds in a ritual suicide. How can one say that Rahu is functioning like Jupiter here, as Western astrology would have it? The Sun, Moon, Rahu, Saturn conjunction in the harmonic ninth shows a similar negative mental state in that chart.

Mars, as might be expected in a chart like this, is in its fall in Cancer — close to its point of maximum debility — in the Eighth house of death. Its only aspects are by dark Saturn and Rahu. It thereby shows an early and violent death.

The strong Jupiter, lord of the Ascendant, in the Seventh house and Gemini, gave him a capacity to influence others — the status of a preacher and politician. Jupiter is hemmed in between malefic Sun and Mars, which adds to his paranoia. His Fifth house is also good, with benefic Mercury and Venus, giving him intelligence and the capacity to advise others. Hence, we see a misplaced idealism and self-righteousness, which is typical behind destructive action. No doubt his Jupiter, Mercury and Venus energy confused many, who then got caught in his Moon-Rahu paranoia.

His death occurred a little more than three years into the Moon major period. His paranoia and megalomania must have increased rapidly during this time, along with his taking of drugs. The Moon Major, Rahu Minor period lasted from Sept. 1976 to March of 1978. At this time he relocated to Guyana. Probably he lost all sanity during this period. The Jupiter Minor period began at this time combining the influence of the lord of the Eighth, the house of death, with the lord of the Ascendant, the house of life.

CHART NO. 21 — Philosopher FRIEDRICH NIETZSCHE

☿ ♊ R	☿ R	☿	
☿ R	RASHI CHAKRA		
☿			☿
	☿ Asc	☿	☿ ♊

☿	☿	☿	☿
	NAVAMSHA Harmonic Ninth		
			☿ ☿
☿ ☿		☿ ☿ ☿	Asc

10-15-1844 10:00 A.M. L.M.T.

51°N15' 012°E08', Ayanamsha 20° 11'

NATAL POSITIONS	
Ascendant	09° 03' Scorpio
Sun	01° 56' Libra
Moon	18° 52' Scorpio
Mars	07° 45' Virgo
Mercury	13° 58' Virgo
Jupiter	05° 51' Pisces R
Venus	16° 11' Leo
Saturn	10° 35' Capricorn
Rahu	16° 49' Scorpio
Ketu	16° 49' Taurus
Uranus	13° 18' Pisces R
Neptune	00° 46' Aquarius R
Pluto	02° 43' Aries R

PLANETARY PERIODS	
Maha Dasha	Begin
Mercury	10-15-1844
Ketu	12-27-1858
Venus	12-27-1865
Sun	12-27-1885
Moon	12-27-1891
	Died 1900

This is another example of a Moon-Rahu conjunction in a chart that led to insanity. Nietzsche was a brilliant intellectual and philosopher, who went insane at the age of 44.

The Moon is in its fall in the Ascendant in Scorpio, along with Rahu. The Moon's fall is mitigated, not only by being in the Ascendant, but by being the lord of the benefic Ninth house and aspected by Jupiter from the Fifth; but Rahu's darkening influence still had its negative effect. The Moon is the self-indicator (Atmakaraka) and is also with Rahu in the harmonic ninth chart.

The weak Sun, in its fall in Libra in the Twelfth house of loss, shows his solitary and reclusive nature, and contributed greatly to his mental

imbalance. The position of the Moon would not have been enough to do this. The aspect of Saturn to the Sun weakens it further. The ego is thus weak, and Nietzsche compensated for this by his will-to-power oriented philosophy. His mental health deteriorated quickly during the Major period of the Sun.

High intellect is indicated by a strong Jupiter in its own sign, in the Fifth house of creative intelligence, aspected by Mercury, which is only one degree from its exaltation point in Virgo, and conjunct Mars in the Eleventh. The aspect of Mars on the Second and lord of the Second, aids in intelligence. Mars also aspects the Fifth and the lord of the Fifth further sharpening the factors which represent speech and intelligence. As the Moon is rising, the same aspects also occur on the Second and Fifth from the Moon. His mind thereby was very piercing and fiery, both contentious and profound.

This Moon-Rahu conjunction in Scorpio in the Ascendant made his Kundalini sensitive, and he had a number of mystical experiences. Unfortunately, without the guidance of a Yoga teacher or tradition, he didn't know how to handle that energy and it served to disturb his mind and ego until he broke. Syphilis, which he contracted, contributed to this condition.

CHART NO. 22 — Industrialist J. P. MORGAN

☿ ♀	☿ ☉ ♂			☿ ♀		♂	☿ ☉ ♂
♂ Asc	RASHI CHAKRA			♂ ♂	NAVAMSHA Harmonic Ninth		
♂				♂			
		♂ ♂		♂	Asc ♂		

04-17-1837 03:00 A.M. L.M.T

41°N46' 072°W40', Ayanamsha 20° 04'

NATAL POSITIONS	
Ascendant	06° 24' Aquarius
Sun	07° 01' Aries
Moon	25° 09' Leo
Mars	22° 05' Cancer
Mercury	09° 22' Aries
Jupiter	18° 17' Cancer
Venus	28° 46' Pisces
Saturn	25° 02' Libra R
Rahu	11° 56' Aries
Ketu	11° 56' Libra
Uranus	17° 07' Aquarius
Neptune	17° 56' Capricorn
Pluto	25° 30' Pisces

PLANETARY PERIODS	
Maha Dasha	Begin
Venus	04-17-1837
Sun	07-28-1839
Moon	07-28-1845
Mars	07-28-1855
Rahu	07-28-1862
Jupiter	07-28-1880
Saturn	07-28-1896
	Died 1913

This chart indicates great wealth and fortune. We see four exalted planets: Venus is exalted in the Second house of income (also exalted in the harmonic ninth), as the Raja Yoga planet for Aquarius. It is close to its maximum degree of exaltation and the dispositor of an exalted Saturn, which is in the Ninth house of good fortune. The Sun is exalted in the Third house, giving a strong will and vitality.

The most important factor, however, is Jupiter. It is a triple significator of wealth for Aquarius — being wealth-giving by nature, and ruling two houses of wealth, the Second and the Eleventh. Added to this, it is dispositor of wealth-giving exalted Venus in Pisces. Associated with such an exalted Jupiter the debility of Mars is cancelled and Mars gives good results as lord of the Third and Tenth. The combination of Mars and Jupiter in the Sixth thus gives him great work ability to gain wealth, the power to influence society, and the capacity to overcome his enemies.

We can compare this chart with Ramakrishna, who also has an Aquarius Ascendant, exalted Venus and Saturn. It is the aspect of Mars upon the Ascendant, and its lord Saturn, that makes Morgan's character worldly and domineering. He benefits only from the lower grace of his chart. Hence, we see that a strong chart is not necessarily good spiritually but may only indicate worldly power. Ramakrishna's Jupiter in the Fifth in Gemini is better for wisdom. Morgan's exalted Jupiter can only give wealth, as its higher power is cancelled by influences from Tamasic Mars and Saturn.

From this we see that charts for a successful person in the outer world or for a great soul may appear superficially alike. The factors determining spiritual nature are subtle, though the differences they create in human types are quite dramatic.

CHART NO. 23 — Politician NELSON ROCKEFELLER

♂			☉ ☽ ♂ _R ♀ _R
	RASHI CHAKRA		♂ ♂
☽ ♂ _R		♂	Asc

♂ ♂	♀	☉	
♂	NAVAMSHA Harmonic Ninth		☽
♂			
♂	♂ ♂		♂ Asc

07-08-1908 00:10 PM. E.S.T

44°N23' 068°W13', Ayanamsha 21° 08'

NATAL POSITIONS	
Ascendant	28° 21' Virgo
Sun	24° 57' Gemini
Moon	16° 48' Libra
Mars	09° 13' Cancer
Mercury	19° 07' Gemini R
Jupiter	24° 46' Cancer
Venus	20° 54' Gemini R
Saturn	18° 53' Pisces
Rahu	13° 18' Gemini
Ketu	13° 18' Sagittarius
Uranus	23° 45' Sag. R
Neptune	23° 31' Gemini
Pluto	03° 42' Gemini

PLANETARY PERIODS	
Maha Dasha	Begin
Rahu	07-08-1908
Jupiter	11-02-1912
Saturn	11-02-1928
Mercury	11-02-1947
Ketu	11-02-1964
Venus	11-02-1971

This chart also has many indications of great wealth. Rockefeller inherited half a billion dollars. Jupiter is exalted in the Eleventh house of gain. Mars has its debility cancelled by its association with Jupiter and also gives excellent results in terms of income. Mercury and Venus together in the Tenth house give Raja Yoga, combining their influences as lords of the Ninth and Tenth, to which the Sun as a neutral (lord of the Twelfth) adds its power. The planetary Yoga (Mahapurusha Yoga) for Mercury is strongly in evidence (Mercury in its own sign and in an angle in Gemini), giving also fame in the Tenth house. Rahu, in the Tenth, magnifies these influences, as well as making them more worldly.

The Moon, as lord of the Eleventh house of gain, is waxing in the Second house of income. Venus, as the ruler of the Second and Ninth

houses of wealth, is in the public Tenth house, giving it prominence. Saturn, as the ruler of the Fifth house of speculation, income is strong and angular in the Seventh.

From the Moon, the Mars-Jupiter conjunction occurs in the Tenth house, and the Mercury ruled configuration in the Ninth, giving more power of wealth and fame. It would be harder to imagine a better chart for wealth if we made one up ourselves.

Politically, it is an excellent chart as well, but the mutability of the nature shown in it did not give Rockefeller enough drive or concentration to become president. His Saturn in the Seventh caused the divorce and remarriage that spoiled his bid for the presidency. With such an easy chart, he lacked the necessary ambition, even though all other factors were open for him to get it.

CHART NO. 24 — President FRANKLIN ROOSEVELT

	♄ ♅ ♄	♁ ♂ ♁	♂ ♂ ♂
♀	RASHI CHAKRA		
♀ ☉			♂ ♂ ♂ Asc
	♄		

		♄ ♀	
♁ ♂	NAVAMSHA Harmonic Ninth		☉
			♅
	♄ ♂ ♄ ♄ Asc	♄ ♄	

01-30-1882 08:00 PM. E.S.T

41°N47' 073°W56', Ayanamsha 20° 45'

NATAL POSITIONS

Ascendant	24° 31' Leo
Sun	20° 22' Capricorn
Moon	15° 10' Gemini
Mars	06° 16' Gemini R
Mercury	06° 24' Aquarius
Jupiter	26° 12' Aries
Venus	15° 17' Capricorn
Saturn	15° 21' Aries
Rahu	14° 57' Scorpio
Ketu	14° 57' Taurus
Uranus	27° 09' Leo R
Neptune	23° 01' Aries
Pluto	06° 36' Taurus R

PLANETARY PERIODS

Maha Dasha	Begin
Rahu	01-30-1882
Jupiter	08-12-1888
Saturn	08-12-1904
Mercury	08-12-1923
Ketu	08-12-1940
	Died 1945

Examining this chart, two things are obvious in the person; great wealth and poor health. Mercury, as the lord of the Second and Eleventh houses of income, gives great wealth for Leo Ascendants. It is strongly located in the Seventh house. Mars, the ruler of the Ninth house of fortune, is in the Eleventh house of gains. The Moon, as ruler of the Twelfth house, is neutral for Leo and augments the strength of Mars by taking on its influence. It is waxing and approaching full. Jupiter, the ruler of the Fifth house of speculative gain, is in the Ninth house of fortune.

Relative to health, the Sun, as lord of the Ascendant, is in the Sixth house of disease. It is conjunct Venus, the ruler of the Eleventh house (a malefic lord), and aspected by malefic Saturn and Mars. Mars, as the ruler of Saturn and Rahu, brings more of their negative influence to bear on the Sun. Saturn, as lord of the Sixth, is debilitated in the Ninth (a bad place for malefics), and suggests some congenital weakness. On top of this, there is the aspect of Ketu on the Sixth house, from its position in the Tenth. Ketu is often involved in neuromuscular disorders. Note also that Venus as the lord of Ketu conveys its influence on the Sun as well. The result is a severe nervous system disorder, a Vata or air disorder. Roosevelt was nearly paralyzed from the waist down. He was a cripple, whose condition was kept hidden largely by the favor of the media (a situation unlikely to occur today).

How does such a crippled man become president and get reelected four times? Mars is strong for income, but does not appear angular enough to give political power. We would expect to find its aspect on the Ascendant to create the Raja Yoga necessary for becoming ruler of a great country. This chart demonstrates an important principle. Mercury, as the dispositor of Mars, is able to project the power of Mars onto the Ascendant. Mercury will act like Mars and carry also the power of the Moon (which it also rules). Hence, we see that Roosevelt was first elected to the presidency in November of 1932, during the Mercury Major, Mars Minor period. The Mercury period of 1923-1940 brought a steady increase in his political power. It was followed by the Ketu Major period, which allowed him to maintain his power, as it is in the Tenth house, but which also brought about declining health and death (by its aspect on the Sixth). Death occurred during the Jupiter Minor period of the Ketu Major, as Jupiter is the ruler of the Eighth house of longevity.

Mercury also represents the mass media, the press and the radio, without whom Roosevelt would never have come to power. It was in Mercurial age and a Mercurial culture that Mercury could transmit the influence of Mars. It would not have been possible in other times. In this regard we see how taking into consideration the nature of the time and culture can help us understand charts better. Note also Mercury is only

angular in the Sign Chart (Rashi Chakra), not in the House Chart (Bhava Chakra), where it is in the Sixth, and an additional indicator of weak health.

In the harmonic ninth (Navamsha), Jupiter, the self-indicator (Atmakaraka), is strongly disposed with Mars in Scorpio, along with Mercury and Rahu. This gave a strong inner will that enabled Roosevelt to overcome his physical adversity.

CHART NO. 25 — Politician INDIRA GANDHI

		☿ _R	☿ _R ♂
	RASHI CHAKRA		☿ _R ♂ Asc
☿ ♂			♂
♂ ♂			
♂ ♀	♀ ♀		

♂ Asc		☿	
☿	NAVAMSHA		♂
☿ ♂	Harmonic Ninth		♂
	☿ ♀	♀	♂ ♂

11-19-1917 11:11 PM. I.S.T.

25°N27' 081°E51', Ayanamsha 21° 17'

NATAL POSITIONS	
Ascendant	28° 48' Cancer
Sun	05° 34' Scorpio
Moon	07° 01' Capricorn
Mars	17° 49' Leo
Mercury	14° 40' Scorpio
Jupiter	16° 26' Taurus R
Venus	22° 26' Sagittarius
Saturn	23° 13' Cancer
Rahu	12° 00' Sagittarius
Ketu	12° 00' Gemini
Uranus	28° 42' Capricorn
Neptune	15° 49' Cancer R
Pluto	13° 54' Gemini R

PLANETARY PERIODS	
Maha Dasha	Begin
Sun	11-19-1917
Moon	03-24-1919
Mars	03-23-1929
Rahu	03-23-1936
Jupiter	03-24-1954
Sat	03-24-1970
	Died 1984

Here we see the political side of the Cancer Ascendant — that of a leader of one of the largest countries in the world. The exchange of signs, mutual reception, between the Moon and Saturn brings out the broader social and political side of Cancer; Saturn having a detaching influence upon the Moon. The strongest factor for this chart politically is the

exchange of signs between Mars (lord of the Fifth and Tenth, and Raja Yoga planet for Cancer), and the Sun (lord of the Second). This gives a very sharp mind, strong speech, good powers of advising and directing people, and the ability to communicate with powerful individuals. This combination of Sun and Mars influences makes the mind fiery. Mercury with the Sun augments the combination by its general mutable nature and its neutrality as lord of the Twelfth.

The exchange between the lords of the First and Seventh (the Moon and Saturn) also gives the ability to relate to the public and adapt to social circumstances. Such factors make for a great diplomat, and a highly intelligent leader concerned with the cultural and spiritual, not just economic and political welfare of her country. Jupiter's influence on the Sun and Moon aids in providing a compassionate nature and an interest in spiritual subjects. Indira Gandhi frequented many great gurus like Sri Anandamayi Ma, J. Krishnamurti, and the Mother at the Sri Aurobindo Ashram.

The influence of Mars on the Eighth house of death (both from the Ascendant and the Moon) was an important factor in her assassination. Jupiter's period raised her to power. Saturn's period caused her to lose power but regain it, and to be assassinated during the Rahu Minor period (the influences of dark Saturn and Rahu contributing to the malefic aspect of Mars).

CHART NO. 26 — Feminist Leader GLORIA STEINEM

♂ ☉	♂		
♀ ♋	RASHI CHAKRA		♀ _R ♊ ♌
♂ ♍			♂ _R ♎
			♈ _R
		Asc	

♀	Asc	♂	
♊	NAVAMSHA Harmonic Ninth		♀
			♌
♂	♌	♋ ☉	♈ ♀ ♎

03-25-1934 10:00 PM. E.S.T

41°N39' 083°W33', Ayanamsha 21° 32'

NATAL POSITIONS	
Ascendant	20° 54' Libra
Sun	13° 15' Pisces
Moon	16° 23' Cancer
Mars	17° 34' Pisces
Mercury	16° 52' Aquarius
Jupiter	28° 30' Virgo R
Venus	29° 04' Capricorn
Saturn	02° 30' Aquarius
Rahu	25° 36' Capricorn
Ketu	25° 36' Cancer
Uranus	04° 36' Aries
Neptune	18° 53' Leo R
Pluto	01° 04' Cancer R

PLANETARY PERIODS	
Maha Dasha	Begin
Saturn	03-25-1934
Mercury	08-15-1934
Ketu	08-15-1951
Venus	08-15-1958
Sun	08-15-1978
Moon	08-15-1984
Mars	08-15-1994
Rahu	08-15-2001

Not surprisingly, Gloria Steinem, like so many other reformers, revolutionaries, and political figures, has the idealistic and socially minded Libra Ascendant, along with strong Cardinal planets in angles. Thereby we see that the astrological factors which elevate women to power and prominence are not different from those for men, though the openness of the society to them may be a limiting factor. As a crusader for women's rights, Steinem has a strong waxing Moon located in its own sign Cancer, and in the Tenth house of career and social influence. Ketu serves to magnify its influence and brings out a crusading nature (Ketu as the flag and its energizing effect). This shows her concern for women's issues on a public level.

Saturn, the planet of power for Libra, is strong in its own sign Aquarius, in the Fifth house, along with Mercury, the lord of the Ninth. This gives power of advise as well as writing abilities, though it tends to deny children. Jupiter in the Twelfth house in Virgo shows service and reform work on a practical level and a compassionate nature. It is also in Virgo in the harmonic ninth (vargottama) strengthening this influence.

The Sixth house indicates our enemies. Here we find her masculine planets, the Sun and Mars, in Pisces, representing the corrupt male influences from the Piscean age that she struggles against. The planets in the Sixth also show her sense of service, and her work to reduce the weak position that women have been placed in.

The self-indicator (Atmakaraka) is Venus, the planet of the feminine nature, which is also the ruler of the Ascendant. In the harmonic ninth, it is located in Virgo, the sign of its debility, along with Jupiter, showing efforts to improve the conditions of women, particularly in practical and economic issues (Virgo).

Her present major period of the Moon will keep her before the public and maintain her strong social presence.

CHART NO.27 — FBI Director J. EDGAR HOOVER

♈	♂	♂ R ♂ R	♈ R	♈			♂ ♂ ♂
♈	RASHI CHAKRA				NAVAMSHA Harmonic Ninth		♂ Asc
							♈ Asc
♂ ♂ Asc ♈		♂ ♂	♈	♈ ♂			

01-01-1895 07:00 A.M. E.S.T

38°N54' 077°W02', Ayanamsha 20° 56'

NATAL POSITIONS	
Ascendant	12° 11' Sagittarius
Sun	19° 56' Sagittarius
Moon	18° 41' Aquarius
Mars	09° 31' Aries
Mercury	14° 50' Sagittarius
Jupiter	09° 04' Gemini R
Venus	27° 35' Sagittarius
Saturn	14° 39' Libra
Rahu	04° 53' Pisces
Ketu	04° 53' Virgo
Uranus	27° 47' Libra
Neptune	22° 45' Taurus R
Pluto	19° 18' Taurus R

PLANETARY PERIODS	
Maha Dasha	Begin
Rahu	01-01-1895
Jupiter	10-11-1896
Saturn	10-11-1912
Mercury	10-11-1931
Ketu	10-11-1948
Venus	10-11-1955
	Died 1972

This is a typical chart of a lawyer and policeman — the legalistic side of the Sagittarius Ascendant. The Sun, Mercury, and Venus are rising in Sagittarius. Jupiter, the lord of the Ascendant, is strongly placed in the Seventh house, and in mutual reception to Mercury, lord of the Seventh. The exchange of the planets representing self and other, shows a strong consciousness of the other. In this chart, it is the obsession to figure out the mind and actions of the enemy on an ideological level, the communists.

Venus in the Ascendant weakens it brings some vanity into his sense of justice. As the lord of the Sixth and the Eleventh, the two houses of enemies, it also shows Hoover's ongoing preoccupation with his oppo-

nents. A similar position occurs in the harmonic ninth with Venus, as the self-indicator (Atmakaraka), conjunct Jupiter in Sagittarius, and opposed to by violent Mars. Venus in Sagittarius, like Mars for the Gemini Ascendant, can create an impulsive and contentious nature, though it does not give as much injury.

Mars, in its own sign in the Fifth in Aries, gives a good capacity for legal advice and argument. It also indicates a karmic trend towards power and force. Saturn is exalted in the Eleventh in Libra, giving a strong sense of justice and great gains in life. The positions from the Moon are also strong with Jupiter and Saturn in Trines, the Fifth and Ninth.

Hoover shows the conventional side of the Sagittarius Ascendant; its critical and self-righteous sense. The chart is quite strong and formidable. Hoover was able to endure through several presidents as the king of his own law enforcement kingdom. The chart shows a person who, though not a tyrant, is too caught up in his own sense of right and wrong, and may harm others through being too focused on his own values. Just as Libra Ascendants can become harmful through an excessive idealism, Sagittarius can become harmful through self-righteousness (as also with Jim Jones).

CHART NO. 28 — Rock Musician MICK JAGGER

	♂	☿ D Asc	♂
	RASHI CHAKRA		☿ ☿ ♂ ☿ ☿
☿			♀
			♂

♂		☿	
♂	NAVAMSHA Harmonic Ninth		Asc
♂			☿
☿	☿ ♂	♀ ♂ ♂ ☿	

07-26-1943 02:30 A.M. D.G.M.W.T.
51°N27' 00°E12', Ayanamsha 21° 40'

NATAL POSITIONS	
Ascendant	21° 24' Taurus
Sun	10° 30' Cancer
Moon	02° 18' Taurus
Mars	20° 33' Aries
Mercury	19° 15' Cancer
Jupiter	13° 49' Cancer
Venus	21° 54' Leo
Saturn	00° 18' Gemini
Rahu	24° 56' Cancer
Ketu	24° 56' Capricorn
Uranus	16° 10' Taurus
Neptune	08° 12' Virgo
Pluto	15° 05' Cancer

PLANETARY PERIODS	
Maha Dasha	Begin
Sun	07-06-1943
Moon	01-12-1947
Mars	01-12-1957
Rahu	01-12-1964
Jupiter	01-12-1982
Saturn	01-12-1998
Mercury	01-12-2017

Rock musicians were not a phenomena known to ancient Vedic astrologers, but we can still see, by using the system, the kinds of energy exhibited by them. This is particularly noticeable in Mick Jagger's chart. Jagger is a double Taurus, an artistic and earthy sign, with the Moon rising in Taurus — fitting for his earthy character and music. The Moon is within one degree of its maximum point of exaltation, thus giving him a strong personality, and the capacity to influence people and affect the public. The Moon is also waning and so does not give a nurturing energy but one that is disturbing or destructive. This strong Moon is the driving force behind his success. It gives popularity but on a level that can become crude, which reaches into the dark subconscious side of lunar energy. Jagger represents thereby, a force of raw sensation and animal vitality.

Jagger has a very powerful Third house, which as noted, relates in the Vedic system to vitality, curiosity, play and prowess. With the Sun, exalted Jupiter, Mercury, and influential Rahu in the Third, we see a dynamic but impulsive character and personality, much involved in its own self-drama. Jupiter is the strongest and most significant of these planets, and often relates to music in the Vedic system. The influence of Rahu brings out its less refined side, adding to impulsiveness the showmanship ability. Rahu, indicating Maya or the power of illusion and glamor, orients the Jupitarian force in its direction. Jupiter, exalted, as the lord of the Eleventh house of income, gives good financial gains.

The Moon, as the lord of the Third, located in the Ascendant, further increases the Third house's potential of willfulness and rebellion. Through this chart we can understand better why Vedic astrologers made the Third a house of impulse rather than intellect, as it is in the Western system. Mars, the lord of the Seventh house of relationship, is strong in the Twelfth house of secret enjoyments, giving a strong sexual nature. Saturn, the Raja Yoga planet for Taurus Ascendant, is well-placed in the Second, a house

of income and self-expression. It also gives discipline and the capacity to work — necessary traits to do any sustained public activity.

Venus is the self-indicator (Atmakaraka), and is in the Fourth house, showing the emotional nature, being located in Leo, a dramatic sign. In the harmonic ninth, it is aligned with a debilitated Sun, and with malefics Mars and Saturn, in its own sign Libra. This also shows an artistic type but not one that is refined. The chart as a whole, dominated by Third house factors, shows an anarchic motivation but one whose concern is more play than wreaking any actual havoc. This chart thus personifies the rebelliousness of youth and its seeking those things forbidden to it.

Jagger's planetary periods also reveal much of interest. His Rahu Major period brought him quickly into the public eye, as is often the case with a strong Rahu. This was followed by the period of exalted Jupiter that has kept him in prominence (though nothing can match Rahu in bringing fame). Thus his planetary periods show vitality and do not indicate the quick burnout we see with many Rock musicians. Jupiter is exalted as the lord of the Eighth house of longevity, further strengthening him in this regard.

CHART NO. 29 — Anorexia Case

♈		♎	♏
♏ _R	RASHI CHAKRA		♏
			♏
	♏		Asc ♏ ♏ ♏ ♏ ♏ ♏

♏ ♏ Asc			♏
♏ ♏	NAVAMSHA Harmonic Ninth		
♏ ♏			♏ ♏ ♏
♏	♏		

10-02-1950 05:09 A.M. E.S.T

40°N45' 073°W57', Ayanamsha 21° 46'

NATAL POSITIONS	
Ascendant	07° 19' Virgo
Sun	16° 52' Virgo
Moon	25° 52' Taurus
Mars	12° 50' Scorpio
Mercury	29° 01' Leo
Jupiter	06° 36' Aquarius R
Venus	05° 57' Virgo
Saturn	02° 56' Virgo
Rahu	05° 48' Pisces
Ketu	05° 48' Virgo
Uranus	17° 41' Gemini
Neptune	25° 03' Virgo
Pluto	27° 34' Cancer

PLANETARY PERIODS	
Maha Dasha	Begin
Mars	10-02-1950
Rahu	06-03-1956
Jupiter	06-03-1974
Saturn	06-03-1990

This is a good example of medical astrology, a case that comes from the *American Book of Charts*. Virgo, the sign of disease, of sensitive nervous system and weak digestion, is in the Ascendant, along with five planets (including Neptune). Saturn, the ruler of the Sixth house of disease, is present in Virgo with a debilitated Venus, along with malefic Ketu and the Sun. Venus does not get cancellation of debility though Angular, because of the weakening aspect of Saturn. Mercury, the ruler of the Ascendant, is weak in the Twelfth house of sorrow, and is also only three degrees from Saturn. Jupiter is in the Sixth house of disease, and aspected by a malefic Mars and by Mercury (who carries the influence of all the malefic planets it rules in Virgo). No wonder the poor women had no appetite.

This shows a Vata or Air disorder in Ayurvedic medicine. Virgo is the sign of Vata. Saturn, a Vata planet, is causing the disease pattern, a wasting disease. I have noticed a much higher incidence of disease among Virgo than other Ascendants, particularly strange nervous system disorders including M.S. and other wasting diseases like diabetes.

The exalted Moon in the Ninth may only serve to give her an overly sensitive mind. Mars in its own sign in the Third house provides only an impulsiveness in dealing with her condition, a will not to eat.

Note also the afflictions of the Seventh house and its lord via the aspects of the malefics in the first. Relationship difficulties and worries must have been a major part of her condition. Her Rahu period dominated her youth, with its influence of confusion and hypersensitivity coming through the Seventh house. At the beginning of her Jupiter period in November 1974, she was also assaulted and raped. Note how Jupiter is afflicted as a double lord of relationship (by both nature and temporal status).

CHART NO. 30 — Wife Murderer HOMICIDE

☉ ♈ D	♌	♀	♂	♂ ☉	♀ Asc	♂	♂ ♈
	RASHI CHAKRA		♂ ♈ ♂ ♈	♂	NAVAMSHA Harmonic Ninth		
Asc				♂			
♈		♂	♂		♌ D	♂	♈

04-08-1948 03:10 A.M. P.D.T

34°N04' 118°W15', Ayanamsha 21° 44'

NATAL POSITIONS	
Ascendant	13° 15' Capricorn
Sun	26° 45' Pisces
Moon	13° 45' Pisces
Mars	26° 56' Cancer
Mercury	07° 08' Pisces
Jupiter	07° 08' Sagittarius
Venus	12° 17' Taurus
Saturn	24° 05' Cancer R
Rahu	23° 52' Aries
Ketu	23° 52' Libra
Uranus	01° 05' Gemini
Neptune	19° 45' Virgo R
Pluto	20° 56' Cancer R

PLANETARY PERIODS	
Maha Dasha	Begin
Saturn	04-08-1948
Mercury	06-01-1952
Ketu	06-01-1969
Venus	06-01-1976

This chart, also taken from the *American Book of Charts*, shows a Tamasic or darkened nature, a drug dealer who killed his wife. Mars and Saturn in the Seventh house can cause violence and perversion. Here Mars is debilitated in the Seventh, and the debility is not cancelled but reinforced by its association with Saturn and manipulative Pluto. Mars is also lord of Rahu and carries its influence into the Seventh.

One of the rules for Capricorn Ascendant is that the combination of Mars and Saturn (rulers the First and Fourth houses relating to the mind) can create a violent mind. The factor they cast their influence on shows where that violence will be directed; in this case, the wife or marriage partner indicated by the Seventh house.

The Moon, as the lord of the Seventh or wife, is also in difficulty. It is waning and approaching new, conjunct a debilitated Mercury, in Pisces, a sign of addiction. Poor Mercury suffers from this malefic Moon, and from the Saturn and Mars influence the Moon brings through its dispositorship. Hence, the mind is warped by violence. These planets in mutable Pisces also show the susceptibility to drugs, an impressionable and overly emotional, excitable nature. In the Third, a violent or impulsive house, they reinforce his aggressive nature.

The Seventh house from the Moon is also afflicted by Saturn, as is the Fifth from the Moon (containing the same planets as the Seventh from the Ascendant). The Moon in the harmonic ninth (Navamsha) is in debility in Scorpio along with Rahu, further showing a darkened mind. Venus, in the Fifth from the Ascendant, and in its own sign, gives the degree of attachment necessary for maintaining the marriage relationship.

The murder of the wife occurred on March 10, 1976, at the end of the Ketu Major period (Mercury Minor), showing the violence of Ketu. Perhaps if he made it into his Venus period, the violence could have been avoided. Note that Ketu, which often shows death, is in conjunction with the Ascendant of the wife, showing a karmic connection behind the violence.

CHART NO. 31 — Murdered Wife HOMICIDE VICTIM

	Ω ♂	♀ ☿ ☾	☿
	RASHI CHAKRA		☿
♈			♏
	♏	♏ Asc	♏ _R

♀	Ω ♈ Asc		♏
	NAVAMSHA Harmonic Ninth		♏ ☿
☿ ♏ ☾ ☾ ☾			
☿		♏	♏

05-13-1949 06:00 P.M. P.S.T.

34°N04' 118°W15', Ayanamsha 21° 45'

NATAL POSITIONS	
Ascendant	22° 39' Libra
Sun	01° 12' Taurus
Moon	22° 00' Scorpio
Mars	18° 40' Aries
Mercury	22° 13' Taurus
Jupiter	10° 21' Capricorn
Venus	08° 20' Taurus
Saturn	07° 42' Leo
Rahu	02° 38' Aries
Ketu	02° 38' Libra
Uranus	06° 47' Gemini
Neptune	21° 07' Virgo R
Pluto	22° 31' Cancer

PLANETARY PERIODS	
Maha Dasha	Begin
Mercury	05-13-1949
Ketu	07-22-1959
Venus	07-22-1966
	Died 1976

This is the chart of wife of the above case. Mars, the planet of domestic violence, is in the Seventh house of marriage, along with the dark planet Rahu. Mars being in its own sign of Aries makes it strong, but not less malefically disposed. Mars is her strongest planet, and she was probably also Pitta (fiery) in constitution. She struck out at her husband at times, and the relationship had a history of violence. Jupiter, the general indicator of the husband, is in its debility in Capricorn, in the Fourth house of the home. Hence, all factors for relationship in her chart are severely afflicted (the Seventh, its lord, and Jupiter).

The chart has other difficulties. The Moon is in debility in Scorpio in the Second house (speech), and also aspected by Mars, showing troubled and violent emotions, and their expression. Venus, the Sun, and Mercury, are in the Eighth house of death, aspected only by malefic Saturn and debilitated Moon and Jupiter. Such positions not only give propensity to violence, but also addiction to drugs and alcohol.

In the harmonic ninth (Navamsha), Venus, the self-indicator (Atmakaraka), is exalted, but under malefic aspects of both Mars and Saturn.

The death, March 1976, occurred near the end of the Venus Major, Rahu Minor period, which started Sept. 20, 1973. This followed the Mars Minor period from July 20, 1972, showing an ongoing situation of domestic conflict and violence. Venus is the double indicator of longevity ruling the First and Eighth houses, and Rahu brings delusion and destruction upon it.

Comparing the two charts, his Rahu is in conjunction with her Mars, thus connecting the darkness and violence of the two planets. His Ascendant conjuncts her debilitated Jupiter, the indicator of the husband, showing him as her bad choice in partnership. His Mars, Saturn, and Pluto conjunction in Cancer occurs in her Tenth house and aspects her Ascen-

dant, directing their violence upon it. Their two Venuses are conjunct in Taurus, indicating their long term relationship and attachment. Both have very deranged Moons in watery, emotional signs. However we look at, it is a blueprint for disaster.

CHART NO. 32 — Mervyn Peake WRITER/ARTIST

	♂ ♂		♀ ☉ ♂
	RASHI CHAKRA Birth Chart		♀
♂			♀
	♂	♂ ♂	Asc

♂ ♂		♂ ☉	♂
♂ ♂	NAVAMSHA Harmonic Ninth		♀ ♀
			♂
♀	♂		Asc

07-09-1911 00:30 A.M. L.T

30°N00' 117°E00', Ayanamsha 21° 45'

NATAL POSITIONS	
Ascendant	29° 14' Virgo
Sun	24° 40' Gemini
Moon	29° 01' Scorpio
Mars	04° 08' Aries
Mercury	00° 47' Cancer
Jupiter	13° 33' Libra
Venus	10° 09' Leo
Saturn	26° 27' Aries
Rahu	02° 38' Aries
Ketu	02° 38' Libra
Uranus	06° 41' Cap. R
Neptune	29° 54' Gemini
Pluto	06° 43' Gemini

PLANETARY PERIODS	
Maha Dasha	Begin
Mercury	05-13-1949
Ketu	07-22-1959
Venus	07-22-1966
	Died 1976

This is another interesting chart wherein we can compare Tropical and Sidereal positions. Mervyn Peake was a writer, a novelist, most noted for his fantasy the *Gormenghast Trilogy*. Tropically, he would be Libra rising with a Cancer Sun. Sidereally, he is Virgo rising with a Gemini Sun. Such strong positions in signs of Mercury, which is also located on the Mid-heaven, give a powerful disposition for writing.

Peake also had a strange nervous disorder, never understood by medics (Ayurvedically, a Vata condition). He experienced severe tremors and restlessness. This is also evident Sidereally. His Ascendant is near the end of the sensitive sign Virgo, known for physical and mental diseases. The Moon is in its debility in Scorpio, and without any benefic aspects. He has three malefics — Mars, Saturn and Rahu in the Eighth House of death — with Saturn debilitated there, as the lord of the Sixth house of health. His disease manifested in spring of 1955, just before his Mars Major period began. In January 1961, he underwent brain surgery to correct his condition. It was a Mars Major and Ketu Minor period. Both of these planets are well known in Vedic astrology for causing injury or surgery. Mars is in Aries, the sign of the head, where it also squares Mercury, the lord of the Ascendant. The operation was unsuccessful. It alleviated some of his symptoms but dulled his mind.

Rahu's major period followed in 1962, which as a malefic in a bad house, and hemmed in between malefics, could not give good results. Rahu also makes diseases difficult to diagnosis or treat, and shows a psychic imbalance behind the condition. His death occurred in the Saturn Minor period of Rahu's cycle, when the influence of both prime malefics combined. Rahu's period often causes mental or nervous disorders to manifest or to worsen. Hence, we see how his planetary periods made his condition very difficult to correct.

The inspiration for his trilogy came at the beginning of the Sun major period in 1940, and it preoccupied him through most of this planetary period. The Sun, in Gemini and the Tenth house, brought out his creative powers and fulfilled his karma as a writer. In 1945, his Moon Major period began, which, in Scorpio and only aspected by Mars, was not favorable for creative work.

Peake was also not good with finances. Venus, the lord of the Second house of income, is in the Twelfth House of loss. While Jupiter in the Second house is usually good for income, here it takes on the malefic aspects of Mars, Saturn and Rahu from the Eighth. Note that Rahu aspects the Second house from both the Ascendant and the Moon, and their rulers, Venus and Mercury. This brings the often bizarre Rahu fantasy element to the mind and speech but also casts the confusion of Rahu onto financial matters. His shadowy and labyrinthine trilogy can be looked at as a Rahu novel, an open door to the collective unconscious that also brought about his illness. He needed to learn some Yogic methods to control this astral vulnerability he had; he then could have lived longer.

Ketu



“Dressed in grey, of the color of smoke, who has two arms, whose head is cut off, who has a serpent’s head, whose vehicle is a serpent, who carries a mace in his hand, with a cat’s eye crest jewel on his head, making the gesture that gives boons, may Divine Ketu ever grant us his grace.”

Indological Truths

PART V

APPENDICES

SANSKRIT GLOSSARY

Abhijit	asterism, the star Vega
Apachaya	houses 1, 2, 4, 7, 8
Apoklimas	Cadent houses
Artha	wealth or material goals
Asuras	demons
Atma	Divine Self or Soul
Atmakaraka	significator of the self or Atma
Ayanamsha	difference between Sidereal and Tropical zodiacs
Ayurveda	Vedic medicine, medicinal approach used with Vedic astrology
Bhava	house
Bhava chakra	House Chart
Bhava madhya	midpoint of house
Bhukti	Minor planetary period
Bija mantra	seed syllables
Brahma	cosmic creative force
Brahmins	spiritual class
Brihaspati	Jupiter
Buddhi	intelligence, reason
Budha	Mercury
Chakra	horoscope wheel or chart; spinal center
Chandra	the Moon
Chara Rashis	Cardinal signs
Dasha	Major planetary period
Devas	Gods
Dhanus	Sagittarius
Dharma	career, honor or status
Drekkana	Decanate, 1/3 of a sign
Drishti	planetary aspect
Durga	the Goddess as the demon-slayer; related to Rahu
Dushtanas	difficult houses, 6, 8 & 12

Dvisvabhava Rashis	Dual natured or Mutable signs
Ganesh	the elephant faced God, related to Jupiter
Graha	planet
Guru	Jupiter, spiritual guide
Homa	Vedic and Hindu fire rituals
Hora	Planetary hours, 1/2 division of sign
Jaimini	author of another system of Hindu astrology
Jyotish	Vedic or Hindu astrology, science of light
Kama	desire
Kali	dark form of the Goddess; related to Saturn
Kali Yuga	dark or iron age
Kanya	Virgo
Kapha	biological water humor
Karaka	significator
Karma	law of cause and effect
Kataka	Cancer
Kendra	Angular house
Ketu	South Node of the Moon or dragon's tail
Krishna	great Hindu avatar
Kuja	Sanskrit for Mars
Kuja Dosha	difficult placements of Mars for marriage
Kumbha	Aquarius
Lakshmi	Goddess of fortune and beauty; related to Venus
Lagna	Ascendant
Maha Dasha	Major planetary period
Mahapurusha Yogas	planetary combinations that give strong personalities
Manas	mind or general feeling potential
Mangala	another name for Mars
Mantras	sacred or empowered sounds
Mesha	Aries
Mina	Pisces
Mithuna	Gemini
Moksha	liberation
Mulatrikona	root Trine, specially favorable sign positions for planets, nearly as good as exaltation
Nakshatras	27 lunar constellations or asterisms
Navamsha	harmonic ninth chart
Panaparas	Succedent houses

Parashara	father of Vedic astrology, author of main system used
Pitta	biological fire humor
Prana	life-force or breath
Puja	Hindu rituals
Rama	great Hindu avatar
Rahu	North Node of Moon or dragon's head
Raja Yoga	combination of planetary influence or planet which gives great power
Rajasic	agitated in quality
Rama	seventh avatar of Vishnu, Divine warrior; related to the Sun
Rashi chakra	basic Sign Chart
Ravi	the Sun
Rishis	ancient Vedic seers
Rudra	fierce form of Shiva; related to Ketu
Sambhanda	full relationship between planets
Sattvic	spiritual in effect
Satya Yuga	age of truth or golden age
Shadbala	system of determining planetary strengths and weakness
Shadvargas	six main harmonic charts
Shanaishcharya	Saturn
Shani	Saturn
Shiva	God of the Hindu trinity who destroys the creation and takes us back to the transcendent
Shukra	Venus
Simha	Leo
Skanda	the war God; related to Mars
Soma	the Moon
Sthira Rashis	Fixed signs
Surya	the Sun
Tamasic	dark in quality
Thula	Libra
Treta Yuga	third or silver age
Trikona	Trine house
Upachaya	houses 3, 6, 10 & 11
Vata	biological air humor
Varga	divisional or harmonic charts

Vargottama	same sign position for planet in both birth & Navamsha charts
Vedanta	Vedic philosophy of Self-realization
Vedas	Vedic scriptures
Vimshottari Dasha	120 year cycle of planetary periods
Vishnu	God of the Vedic trinity who preserves and maintains the creation and the cosmic order
Vrishchika	Scorpio
Vrishabha	Taurus
Yantras	mystic diagrams
Yoga	combination of planetary influences; spiritual practices
Yugas	world-ages

ENGLISH

GLOSSARY

Angular	houses 1, 4, 7 & 10
Ascendant	First house or rising sign
Aspects	relationship between planets according to zodiacal angle between their positions
Astral plane	subtle or dream plane
Benefics	planets with facilitating or strengthening effect
Cadent	houses 3, 6, 9 & 12
Cardinal signs	Aries, Cancer, Libra, Capricorn
Causal plane	plane of cosmic law and cosmic intelligence
Combust	close conjunction of planets with the Sun
Conjunction	location of planets in close proximity to each other
Cusp	central point of a house
Debility	most difficult sign placement for a planet
Decanate	threefold divisions of signs
Descendant	lowest point in chart or nadir, cusp of Fourth house
Dispositorship	rulership of planets over other planets located in its signs
Ephemeris	book containing planetary positions by day
Exaltation	best sign placement for a planet
Fall	same as debility, most difficult sign placement for a planet
Fixed signs	Taurus, Leo, Scorpio, Aquarius
Harmonic charts	subdivisions of the birth chart
Horary astrology	astrology directed toward specific issues
Houses	twelfefold division of zodiac according to degree rising on eastern horizon at moment of chart
House significators	planets generally controlling the affairs of specific houses
Malefics	planets of difficult or damaging effect
Midheaven	highest point in the chart, cusp of the Tenth house
Mutable Signs	Gemini, Virgo, Sagittarius, Pisces
Natal chart	birth chart

Planetary war	condition caused by conjunction of planets to within one degree; the planet with the lower number of minutes is considered the winner
Progressions	chart computed for the annual solar return
Quadrant	Angular or Cardinal positions
Retrograde	apparent backward movement of planets in zodiac
Sidereal zodiac	zodiac of fixed stars
Succedent	houses 2, 5, 8 & 11
Transits	current planetary positions relative to birth positions
Trine houses	houses 1, 5 & 9
Tropical zodiac	zodiac defined by the equinoctial points

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BIODATA

Dr. David Frawley is a modern teacher of the comprehensive system of Vedic and Yogic Science, much like the Vedic seers of old. He is acknowledged as an Ayurvedic healer, Vedic astrologer, teacher of Yoga and meditation, and a Sanskrit scholar. Over the past twelve years he has written many books and articles on the different aspects of Vedic knowledge for publication both in the United States and in India.

His Indian books include *Hymns From the Golden Age* (1986), *Beyond the Mind* (1984) and *The Creative Vision of the Early Upanishads* (1982). His American titles include *Ayurvedic Healing, A Comprehensive Guide* (1989), *The Yoga of Herbs* (1986) and *From the River of Heaven* (1990). He also has a doctor's degree (O.M.D.) in Chinese medicine and is a published *I Ching* scholar both in the United States and China.

Dr. Frawley is the director of the American Institute of Vedic Studies, which aims to provide educational material for a modern restoration of Vedic knowledge, including Ayurveda, Vedic astrology, Vedic studies and Yoga.

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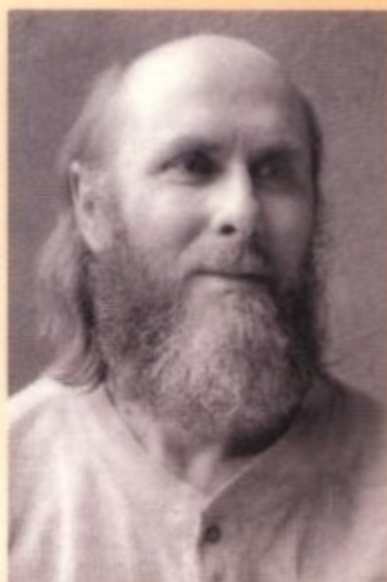
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David Frawley is the author of over twenty books on the spiritual wisdom of India where he is recognized as a Pandit and a Vedic teacher. He has been awarded the titles of Jyotish Kovid and Jyotish Vachaspati by the Indian Council of Astrological Sciences under the auspices of Dr. B.V. Raman. He is the president of the American Council of Vedic Astrology and director of the American Institute of Vedic Studies.